

Zion's Herald

WEDNESDAY, MARCH 9, 1904

SAINTS OF TODAY

ST. BARBARA, St. Cecilia, Peter and Paul and John,
Famous in picture and story,
With a deathless halo of glory
That their bravery, patience and Christliness long ago won,
Were they more in daily living,
In the soul's sweet love outgiving,
Than some we have alway,
The dear saints of today?

In the little bumdrum village, down the common dusty road,
Or the brick-paved city street,
With tired, smarting feet,
They are bearing on bending shoulders many another's load ;
While we who sit at rest
To dream of past saints blest
Forget if but we may
The dear saints of today.

But perchance in the galleries of heaven, if we could but see,
Are hung in unmatched splendor
Pictures majestic, tender,
Of some dear, patient soul whom we long thought to be
A dreary, dull and lifeless thing ;
And through the courts of heaven they sing
Of those whom angels say
Are dear saints of today.

Written for Zion's Herald by
Frances Bent Dillingham

E. L. MOORE

BALD HEADS COVERED



With rich, glossy hair; itching, scaly, crusted scalps, cleansed and

purified, by shampoos with CUTICURA SOAP and dressings of CUTICURA, the great skin cure and purest and sweetest of emollients.

Wanted — Conscientiousness

From a Century Magazine editorial.

It is natural, wholesome, saving conscientiousness, applied to all the relations and emergencies of private and public life, that is so sadly wanting in many American commu-

nities — a conscientiousness which results in something like that system of honor which distinguishes the student life of the University of Virginia, and which, Virginians are apt to maintain, has perceptibly and beneficially affected the tone of business and other affairs in that commonwealth. Downright unscrupulousness marks the knave; a partial lack of scruple characterizes the large numbers of respectable men, who, as members of boards, as merchants, as taxpayers, as politicians, as voters, wink at evil practices in others, timidly avoid all opposition to official wrong and themselves commit slight and not too conspicuous irregularities, or give support for selfish reasons to venal candidates for office. Such "respectables" are the despair of the patriotic men who, in our day and in a thousand communities, are trying to stay the tide of that political corruption which, according to so good a friend of America as John Morley, "for the moment obscures the great democratic experiment."

It comes to this, that "the period of corruption," which friends of Americans abroad are called upon so often to apologize for — a corruption which, while bad enough, is not so deeply rooted as our enemies believe — can be brought to an end only by the growth of a sense of honor, of scrupulousness backed by moral bravery, upon the part of individuals in the republic.

The renaissance of bicycling brings with it one of the finest mechanical devices invented since the beginning of this industry. The

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SPECIAL SHORT-TERM OFFER

Many interesting matters will come before the Methodist Episcopal Church for the next few weeks, and every Methodist will wish to keep informed of them.

Annual Conference Sessions

The **Six Conferences** in New England will meet in **March and April**. At these will be given the reports of the work for the year, plans will be laid for an aggressive advance during 1904-'05, and the preachers will be stationed for another twelve months.

General Conference Session

Following this, for most of the month of **May** the **General Conference** will be in session at **Los Angeles**. Already the Methodist press has been for many weeks publishing articles concerning matters which will be presented to this General Conference for consideration. It is probable that much more will be printed. Among those that have appeared are: How Many New Bishops? Shall the Bishops be Districted? Shall Presiding Elders be Elected, Appointed, or Abolished? What about the Amusement Question? Shall we Have Missionary Bishops? Shall the Benevolent Causes be Combined? Shall the Book Concern be Consolidated? Shall the Time Limit be Restored? What Place shall Women Have in the General Conference? — these and many others are before the church.

OUR SPECIAL OFFER

Feeling confident an opportunity to know what takes place during the next three months in Methodist circles will be welcome, we offer to send

ZION'S HERALD to New Subscribers from Receipt of

the Order until July 1 next for 50 cents!

How We Do It

This will give opportunity to know what is contemplated, what arguments are advanced to favor the action proposed, and what decisions are finally reached; for we shall have a **reporter at each of the Local Conferences** and also at the **General Conference**, and shall thus maintain our reputation for giving our readers prompt and accurate information.

Remember This, Too

Beside all this we shall give our usual review of the week, our Sunday-school Lesson Notes, religious reading, local church news, our famous family reading, and superior editorial service.

Assistance Wanted

Every preacher and every subscriber is asked to spread this information among his parishioners and friends. We want 20 new subscribers from each church in New England on this offer. The money can be paid to the pastor if desired.

SEND THE NAMES AT ONCE.

Back numbers will not be sent on this offer.

GEO. E. WHITAKER, Publisher ZION'S HERALD.

36 Bromfield Street, Boston.

Zion's Herald

Volume LXXXII

Boston, Wednesday, March 9, 1904

Number 10

ZION'S HERALD

CHARLES PARKHURST, Editor
GEORGE E. WHITAKER, Publisher

PUBLISHED WEEKLY

Price, \$2.50 a year, including postage

36 Bromfield St., Boston

All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

Entered at the Post-office, Boston, Mass., as second-class matter.

Religious Ferment in India

RELIGIOUSLY as well as ethnologically India presents a background for many conflicting tendencies and agitations. During the past few years there have been several attempts at a revival of Hinduism and also many petty controversies over minor questions, which have kept the masses in a state of ferment. On the one hand, native reformers have protested publicly against the cruel treatment of widows, the ignorance of women, the abuses in the temples, and like evils. These reformers, who are denounced as "Christians in disguise," are becoming quite an important factor in Indian life, and recently compelled the Government to raise the legal age of marriage for girls from ten to twelve years. The innovation was received at first by wild cries from the populace of, "Our religion is in danger!" but the Government remained firm. On the other hand, the Hindu reactionaries have raised an outcry against the Moslem and European practice of killing and eating the most sacred animal of India, the cow, "the mother of the universe." Cow-protection societies were organized, pious Hindus were commanded to lay aside at every meal a handful of rice (worth a penny) to aid the propaganda, traveling ascetics kept up the agitation, and riots occurred in several places. Through all the commotion the Government remained unmoved. Protest-meetings have also been held in many places against the killing of the apes, which have become a great pest. In this case the Government has been more yielding to Hindu demands. The extravagant laudation of the philosophy of India by some well-known Occidentals has had the effect of confirming the Hindus in their religious prejudices.

Yale Diet Squad

THE Army Hospital Corps men who have been engaged for months in the dietetic experiments at Yale University, will be relieved of that duty on April 1, and will return to their military tasks — much, it is said, to their disinclination. They have conducted themselves

with propriety while in New Haven, and have profited by their opportunities for using the gymnasium. The men have been strictly limited to a prescribed diet, in the effort to show that mankind is eating altogether too much, and that every one can do with at least one-third less nitrogenous food. Professor Chittenden of Yale is to make a report of his observations of the Army men, in which he will seek to show that great economy may be practiced in the average household by cutting down the amount of food bought and consumed. Professor Chittenden thinks that the laboring man will be able to reduce his living expenses possibly one-half by following the system adopted at Yale. The Hospital men lived well, with no impairment of their health or bodily vigor, and will return to the service in better condition than they were in when they began their experiments in the cause of science.

Woman Suffragist Convention

THE thirty-sixth annual convention of the National American Woman Suffrage Association, which was held recently in Washington, was rendered notable by the presence of Miss Susan B. Anthony, now in her eighty-fourth year, whose speeches and suggestions were received with great approval, and by the decision reached by the Association to abandon the effort to secure such alteration or interpretation of the fourteenth and fifteenth amendments to the Constitution of the United States as will grant the suffrage to women, and to centre all the activity of the members on the adoption of a sixteenth amendment aimed directly at the end desired. Mrs. Carrie Chapman Catt retired from the presidency of the Association, and was succeeded by Rev. Anna Howard Shaw. The States reported as having made the greatest gain in the past year in privileges granted to women were New York, Pennsylvania, Ohio, Iowa and Nebraska. The president of the National Consumers' League, Mrs. Maud Nathan, declared that the granting of the ballot to women would remove many of the evils which now afflict women wage-earners. Another speaker who received a hearty welcome was Mrs. A. Watson-Lister of Australia, who told the story of the twenty years' battle for universal suffrage in that commonwealth, culminating in the election last December in which men and women jointly participated. The facts brought out by the examination of the returns in the Shafroth case, showing that the frauds which were discovered were perpetrated largely by women, have been regarded by many of the newspapers as a severe blow to the advocates of woman suffrage. Although the tricks that these women in Colorado practiced may have

been learned from the men, the incident has confirmed in their opinion those who believe that the emphasis in suffrage should be placed not on sex, but on character, and that no extension of the suffrage should be contemplated that is not accompanied by a corresponding restriction.

Scarcity of Whalebone

PUBLIC attention has been called of late to the increasing scarcity of whalebone. The statement has recently been made that there are only four tons of whalebone left outstanding in the world, all the supplies, American and British, having been cleared up. Two and a quarter tons of whalebone were recently sold in Dundee, Scotland, for \$15,000 a ton. The high cost of whalebone is said to be due, not to any "cornering" of the product, but to its extreme scarcity in proportion to the demand for it by cutters and manufacturers. The fact is, that the "bowhead" and "right" whales which supply the whalebone have been hunted, like the American buffalo, until their practical extinction appears to be only a question of time. The bone is obtained only from the upper jaw of the marine monsters, the "bowheads" yielding some 1,600 or 1,800 pounds a whale. From the sperm whales in the Southern Seas no whalebone is secured. For 1903 the total American catch of whalebone was only about 40,000 pounds, while in former years dealers were accustomed to figure on a yearly yield of from 150,000 to 400,000 pounds. A trifling amount of bone is used in surgical instruments, but the chief use of whalebone is in the stiffening of articles of dress, in the making of the centre and tips of high-grade whips, and in the manufacture of brushes.

Automatic Compass for Ships

AN apparatus for the use of navigators has been invented by M. Helt, which automatically registers minute by minute the direction of the compass, so that by consulting the chart or record which is the result, it is possible to determine what the route followed by a ship was at any given moment. The Helt apparatus registers every move made by the helmsman, and hence is of great use to a commander, who can thus determine whether his orders have been obeyed, or who was to blame in case of an accident. The compass card, instead of having at its centre an agate resting on a fixed steel point, is fixed on a steel pivot which rests on a fixed agate. The latter is bathed in a drop of mercury, which serves to conduct the current of electricity that makes possible the registering of the movements

of the compass. For this purpose the card has attached to it a small silver index which is kept in constant electrical communication with the pivot by a fine and flexible wire. In the usual position this index does not touch the fixed basin surrounding the card, but by means of the electrical current the circuit is rapidly closed and opened, with the result that the angle of the boat with the meridian is registered — the basin being divided into sections corresponding to special circuits, and the registration being made on a sheet of paper by means of a spark produced by a small induction coil. The apparatus also gives the speed of the boat by registering the revolutions of the screws, at each stroke of the piston a current being closed and sent to the receiver, while the time of departure is registered, together with that of every stop or start.

Infection and Immunity from Disease

DR. JACQUES LOEB, of the University of California has, it is thought, thrown some light upon the problem of infection and immunity from disease by recent experiments made in the fertilization of the egg of the sea urchin with the sperm of various species of star-fish and holothurians. The key to Dr. Loeb's hypothesis lies in the fact that fertilization in different cases has been found to depend upon slight variations in the constituents of the sea-water used. Dr. Loeb argues from this that there is reason to believe that the predisposition to infection in the human body may depend upon equally slight variations in the constitution of the liquids of the body. The presumption accordingly is that when the right variations are found, and the manner of producing these safely and surely is determined, the great battle of science against disease will be near an end. Dr. Loeb has been led to believe by his experiments that the main variable determining the entrance of the spermatozoon into the egg may be of the nature of surface tension, or a function of the latter, and holds that if this supposition be correct the variable in the case of the predisposition of an individual man for infection may be also of that nature, and presumably somewhat, if not entirely, controllable by scientific means.

More Dreyfus Revelations

DREYFUS is no longer a political issue in France, and the latest investigation into his case has proceeded without passion or clamor. Interest of a mild sort, however, has been excited in Paris by the new facts which the attorney general, on behalf of the Government, revealed at a session of the Court of Cassation last week. Two additional falsifications have been found in the now celebrated dossier. It has been demonstrated, as to the document referring to "ce canaille de D —" that originally the document carried the initial P, and that by this erasure and substitution was changed to "D." With "P" restored, it can no longer be claimed that the paper has any reference to Dreyfus. The other new fact concerns the alleged telegram from Schwartzkopfen, the German *attaché*, to Panizzardi, formerly Italian *attaché* at Paris. Colonel

Henry, who committed suicide when some of his forgeries were discovered, snipped off the head of this telegram, and entered it as dated April, 1904. The true date is found to have been March 28, 1895, three months after Dreyfus had been degraded and transported to Devil's Island. It is manifest that the person referred to in that damaging despatch could not have been Dreyfus. With the pertinence of these two pieces of evidence destroyed, there is nothing left of the case, all the charges, as the attorney general says, having vanished one by one, leaving only accusations without importance and without consistency. The Court of Cassation has granted the appeal of Dreyfus for a revision of his trial at Rennes.

Collapse of the Darlington Hotel

THE new Darlington Apartment Hotel in New York, which has been in process of erection since last fall, suddenly collapsed last Wednesday, after a height of ten stories had been reached. Warning had been given some four hours before the catastrophe occurred that the building was unsafe, but the caution was unheeded, and as a result over sixteen lives were lost. The building fell to pieces like a breaking card-board house. A rigid investigation is to be instituted, warrants have been issued for four of the responsible parties in charge of the construction, and the legislature is to be urged to pass legislation giving the building department increased powers of inspection and control over new buildings. The collapse of the hotel is ascribed by some to overloading with iron beams and engines on the various floors, by others to an explosion, and by others still to the quicksands supposed to exist in that locality. It is probable that this calamity will give a renewed impetus to the discussion of the whole subject of the construction of steel buildings, which is now under consideration in New York, Boston, and other cities.

Names of Japanese Ships

COUNTRIES like Germany and Japan, not having any naval traditions, in adopting names for their battle-ships have had, as the sailors say, a clean log-book to write on, and Japan especially has followed an ideal system in the naming of her new navy. Ships of war and ships of commerce have their appropriate class names in Japanese, the appellation "Maru" being attached to all vessels engaged in trade, and the class name for naval vessels being "Gun-kan." The big war-ships are named after great mountains, such as "Mikasa," "Fuji," and "Hiyei," while the smaller vessels are named from natural features of the land. Thus the "Yashima" is called after a famous battle-field, the "Iwate" for a fertile province, the "Kasagi" for a locality famous in Japanese history, and the "Idsumo" for the sacred spot where Susanoo-Mikoto is supposed to have alighted when expelled from heaven for his sins. The "Asahi" and the "Shikishima" bear names which denote the "morning sun," while the "Akitsushima," or "the dragon fly," is called by a term which has come to be applied to the whole archipelago. Thus it will be seen that both

natural history and the history of myths join in supplying names for the grim engines of war which are just now giving the Russians many uncomfortable hours.

Bible Society Centenary

THE British and Foreign Bible Society celebrated last Monday its centenary. Members of the "Clapham sect" satirized by Thackeray in "The Newcomes" were among the influential London gentlemen who, moved by the eloquence of William Wilberforce, organized in the London Tavern in 1804 this Society — which has since done so grand a work — with Lord Teignmouth (John Shore) as its first president. The Society spent at first only \$30,000 annually, but now has a yearly budget of \$1,200,000, and is seeking to raise this year as a jubilee offering a special fund of \$1,250,000. The total issues of the Society have been 180,892,740 copies of the Bible or parts thereof, printed in 370 different languages. If these books averaged one inch thick and were piled one upon another, the stack would be something more than 2,800 miles high. In addition, the American Bible Society, a child of the British organization, which was formed in 1816, has issued 72,670,783 copies, or enough to add more than a thousand miles to the Bible stack. During the year 1903-'04 six million issues were put forth by the British, and two million by the American Society. This shows that the passion for the Book today is as strong as in the days of Shaphan the scribe. The steady success of the two Bible Societies has been due in part to the fact that both have rigidly adhered to the policy of printing the Bible "without note or comment." Thus the dangers of sectarian controversy have been avoided. It is claimed for the Bible Societies that they afford the only examples of successful Protestant unity.

Testimony of Joseph F. Smith

THE testimony given by President Joseph F. Smith, head of the Mormon hierarchy, before the Senate committee last week, was an astonishing exhibition of effrontery, very damaging to the cause of his fellow-apostle, Reed Smoot, and going far to show that the movement for the unseating of Smoot is not an outgrowth of old-womanish fears, but proceeds from substantial considerations which all loyal Americans must unite in supporting. Joseph F. Smith acknowledges openly to five wives and forty-five children, eleven of the latter — one at least to each wife — having been born since the "rule" against polygamy was promulgated by President Woodruff in 1890. Smith denies that the Mormon Church has a "law" against the contraction of polygamous marriages. The violation of the elastic "rule" does not cut off a Mormon from fellowship or promotion, and even according to Mormon ethics confers upon the polygamist an odor of special sanctity. President Smith says that it is a rule of the church that no one holding high office in the organization shall accept public office without the consent of his superiors; that Apostle Smoot, before he became a candidate for the Senate, applied for and received the necessary permission; and

that if he had become a candidate without such consent he would have been found "out of harmony with his associates." The Mormon Church, through its official head, thus practically confesses that it is as dangerous in its political activities as it is immoral in its ethics and superstitious in its religion. A great sensation has been created throughout the country by this brutally frank avowal by Joseph F. Smith of polygamous practices which he now seeks to justify before the whole nation, practically flinging out the challenge: What are you going to do about it? Asked whether he had been obeying the law in practicing polygamy since the manifesto was issued, President Smith replied that he had obeyed so far as teaching was concerned, but not in his practice. He is reported to have flatly declared that he preferred to take his chances with the law rather than to abandon his plural family. Polygamy has not, he said, been taught in the church by any of the officials, adding: "The church has obeyed the laws even if I have not." Intense feeling was exhibited by Mr. Smith against individuals who had spied on the domestic and marital relations of the high officials of the Mormon Church. It was brought out in the investigation that all of Mr. Smith's predecessors as presidents of the Mormon Church had been polygamists, and that the man chosen to succeed him has more than one wife.

Japan Pressing Russia

THE rapidity of the Japanese military movements and the comprehensiveness of her plans for a land campaign have been making no less of a sensation this past week in Russia than has been caused by Japan's naval vigor and initiative. The Japanese have ceased debarking troops at Chemulpo, and have taken advantage of the fact that Chinampo, more to the northward, is now free from ice, to land troops there, thus expediting the forward movement. The Japanese forces are nearing the Yalu valley. The Russians have meanwhile been taking advantage of the stormy weather to improve their defences at Port Arthur. Now that Admiral Makaroff has arrived at that point the Russian torpedo boats may perhaps be utilized for active operations. There are not wanting those on the Russian side, however, who hold that the occupation of Port Arthur was a mistake in the first place, and that it must be evacuated. Much damage has been done at Port Arthur by Japanese fire from Pigeon Bay. Antung, on the Manchurian side of the Yalu River, is being fortified heavily, with a view to contesting the crossing of the Yalu by the Japanese. The concentration of Chinese forces west of Mukden arouses suspicion, and the question of the continued neutrality of China is giving concern to the Powers. It has been arranged that the Russian gun-boat "Mandjur" at Shanghai shall be dismantled, and held during the continuance of the war. The Emperor of Korea has sent the Mikado a cordial reply to his friendly message, expressing the wish that the protocol recently concluded between Japan and Korea may increase the intimacy between those two countries. A

Russian naval expert predicts that Korea will prove a mouse-trap to the Japanese, and that not one hundredth part of the "yellow Napoleons will get out alive."

A Japanese force which landed at Plak-sin Bay has advanced to a point near the Manchurian border, and a Russian column has been pushed forward to check its move on Hunchun. The Japanese advance has been retarded by avalanches, and many of the Japanese troops are invalidated. A strong Japanese squadron bombarded Vladivostok, March 6, at long range from Usuri Bay, in order to draw the fire of the Russian forts and locate the defences, but the forts did not reply, nor did the Japanese apparently discover whether the phantom Russian Vladivostok squadron was in port. The Japanese fleet is said to have thrown 200 lyddite shells into Vladivostok, at an expense of \$100,000, but many of the shells failed to burst. The Japanese are plainly endeavoring to cut off the Russians by a flank attack on land. The Russians in general are acting cautiously on the defensive, not hazarding any large body of troops far in advance of their strongly fortified garrison posts. Each side is maneuvering for position, and no great collision is likely to occur until the weather moderates and the territory in dispute becomes more open to military movements. Russia's remaining port in the Far East is now apparently stopped up by the Japanese. The Japanese are reported to have landed in force on Askold Island, thirty-two miles south of Vladivostok, intending to use that as a new base for operations in Manchuria.

British Neutrality Assured

THE visit of Count Benckendorff, the Russian Ambassador to Great Britain, to St. Petersburg, ostensibly to see his son off to the Far East, was really made, it now appears, for the purpose of personally assuring his Government that the suspicions harbored in Russia regarding England's assumed support of Japan have been unfounded. The Count has succeeded in convincing the Czar and Foreign Minister Lamsdorff that Great Britain, while standing by the obligations of the Anglo-Japanese treaty, will not make a hostile move against Russia unless compelled to do so by the entrance into affairs in the Far East of a third power. Count Benckendorff also conveyed England's assurance that the Anglo-Japanese treaty contained no secret clause and that it was not directed especially against Russia, its sole purpose being the preservation of the balance of power in the Far East. It appears, also, that the British and French Governments have reached a thorough understanding by which they have pledged mutual non-interference. The Czar and King Edward have exchanged friendly letters. Russia now feels much more secure against foreign complications.

FACTS WORTH NOTING

The House Committee on Territories has authorized a favorable report on the bill granting Alaska the right to send a delegate to Congress.

William Wyndham, British consul at Chicago, has been transferred to Boston. The position of British consul in this city

was recently made vacant (by death. Mr. Wyndham will assume his new duties in a few weeks.

A train on the Elmira, Cortland & Northern Division of the Lehigh Valley Railroad was stalled for four days in a snowdrift last week, sixteen miles of drifts twelve feet high intervening between it and its destination, Ithaca; and in Montana, between Lewistown and Lombard, three trains have been lost for two weeks. Passengers were cared for by farmers in the one case, and probably by ranchmen in the other.

According to mail advices received from Mayotte, Comoro Islands, between Madagascar and Mozambique, three craters of the Great Comoro Island have been in a state of continuous eruption since Feb. 25, involving some loss of life among the natives.

The lower branch of the Colonial Legislature of Newfoundland has passed unanimously the Anglo-French *modus vivendi* respecting the French shore fishery for the current year. Sir Charles Dike has described the treaty-shore question as the most dangerous of all the questions at issue between France and Great Britain. Premier Bond, of Newfoundland, however, has announced that negotiations are now pending which will, he believes, make unnecessary a further renewal of the above-mentioned bill.

Apprehension has been felt in Russia lest the Japanese be allowed to lay a cable from Japan to the island of Guam. After mature consideration of the proposition the Cabinet at Washington has decided that neither Japan nor any other foreign power will be permitted to lay such a cable. If a cable line is constructed between Guam and the mainland it will be under the authority and jurisdiction of the United States.

The only library outside of France which contains French books exclusively has been established in Chicago by Professor Ingres of the University of Chicago, director of the Chicago branch of the Alliance Francaise. It is intended that this library shall be the headquarters for a system which shall include branch libraries all over the United States.

Both cheers and derisive laughter were aroused in the House of Commons by a statement made last Thursday by Mr. Balfour to the effect that he had never advocated protection either in or outside the cabinet. The assertion was elicited by a request that Mr. Balfour give the public an opportunity of reading his pamphlet advocating protection, presented to the cabinet contemporaneously with the Premier's published pamphlet on "Insular Free Trade." Mr. Balfour declared that no such pamphlet was in existence.

The Russian alliance has so far proved very expensive for France. Up to the present time Russia has managed to borrow from France \$2,200,000,000 or \$200,000,000 more than twice the sum that France was obliged to pay Germany as a war tribute.

The steamship "Grosser Karfurst" of the North German Lloyd Line, sailing Tuesday, March 8, from New York, specially chartered for the trip, carries a delegation of 850 persons, from five hundred cities and towns in the United States, who are on their way to attend the World's Fourth Sunday-school Convention, to be held in Jerusalem, April 18-20. The present organization is the result of work begun in London in 1889. Many of the most prominent church workers in America will take part in the convention. W. N. Hartshorn, of Boston, is chairman of the committee in charge. Rev. F. H. Jacobs has been appointed musical director.

WASTE IN ENTHUSIASM

IT is estimated that for every ton of iron produced per hour in the blast furnaces of America there is an available 900 horse-power in blast furnace gases that now goes to waste. In other words, the blast furnaces of the United States are capable of furnishing nearly 2,000,000 horse-power which at present is absolutely wasted. The only process said to be necessary to render these gases available is that of "washing" them. Several methods of doing this have already been devised. These gases have economic possibilities, and as science and invention make progress, the effort in all directions is toward increasing the incidental utilities of all processes of manufacture and toward reducing to a minimum the wastages of wealth. There is a lesson here for the Christian Church. Much of the enthusiasm of many church members goes now to waste. It is not a waste because of enthusiasm, but a failure to utilize enthusiasm, when generated, to its fullest possible valuation. Much of this religious enthusiasm indeed is at present productive of the iron of character and the ore of philanthropy, but much of it undeniably all the while goes to waste in the blast furnaces of the ecclesiastical organization. Such gaseous godliness may require "washing" in the processes of a deeper, purer spirituality, and then it will give good account of itself in the fuller supply of the now unrealized by-products of Christian experience.

LENTEN IDEALS

THE observance of Lent is, perhaps, more general than it was a few years ago. The Dissenter often keeps Passion Week now with nightly services and celebrates Easter with a vested choir, while society takes on the sombre hues for forty days that make the rest of the year look like a bit of Vanity Fair.

The ideals upheld in Lent are a protest against worldliness. The burden of its message is that life is a process of vanity and full of things inherently sinful that must be forsworn. The type of saint that Lent exalts is something of a refined flagellant. She is not content to accept with fortitude the hard things that are inevitable, but makes a practice of denying herself certain things for the sake of spiritual exercise. Perhaps she forgets how good old Samuel Johnson used to rail at the people who celebrate the Ascension of their Lord with "butterless buns and sugarless tea."

The secular papers like to hint that the devotee of Lent does her penances to be seen of men, and will doff her cloak of piety when her forty days of sackcloth and ashes are over. But she is not to be dealt with flippantly, for she must be reckoned with when Lent is over. She represents a type of conscientious woman who spells Duty with a capital, who is an apotheosis of the spirit of our modern age as well as of Lent. The word "strenuous" has become our shibboleth, and unless we are leading obviously self-denying lives we are suspected of being rather pagan. Religious orders and sisterhoods are shaping our ideals, and a new virtue is being imputed to a cloistered life entirely devoted to good works. The result is, that

even the woman outside of the sisterhood who is not singled out by a garb, is making her charity a vocation, and not, as formerly, an avocation. She speaks of herself as a martyr to some pet charity; she is often so busy with her multiplied societies that she makes you feel that she dreads above all else the curse pronounced upon the unprofitable servant. There has been a passing of the woman "with a heart at leisure from itself to soothe and sympathize." The little neighborly offices that she used to extend, especially in times of sickness, are now delegated to the trained worker. Her successor lives much in "the public eye." Her good works are heralded in print and she must keep a careful record of her deeds of charity, of every prayer she makes, of every flower she gives away. Is it surprising if she sometimes goads herself to work beyond her strength in her emulation to make her report appear a little bigger than any other in the columns of the "Labors of Love?" It is so easy to sacrifice oneself for a halo. In operating the machinery of charity she must train herself to work impersonally. It is often so fatal to let one's heart get away with one's head, that she must keep the springs of her sympathy in check and not yield either to her feminine impulses or prejudices in dealing with individual cases. But by her very devotion to the letter of her duty she is in danger of losing something spontaneous and very attractive out of her life. When even the most well-meaning woman lets you feel that she keeps her feet in the stocks and a board at her back, and extends her self-inflicted discipline to the unimportant details of her life, she invests herself with an uncomfortable atmosphere, to say the least. Most of us object to people plaiting scourges either for themselves or for us. There seem to be chances enough for heroism — to some of us in just meeting without flinching the things that come to us in the ordinary passage of life. It may take something finer than the martyr's spirit just to keep sweet and sound at the core of one's heart and sometimes gay, whatever comes. The Cavalier embodied certain joyous aspects of truth that were never suspected by the Puritan. The Lenten ideal is not, after all, the highest Christian ideal, for Christ never looked upon life as a process of vanity or a school of asceticism. He always taught that life is good and a pathway to blessedness. Christianity in its most perfect flowering is not renunciation. It is living in the world the richest, fullest, most radiant life, so that your neighbor will be drawn to religion, seeing it in all of its beauty and transforming power — in its embodiment in you. When we come to fully realize again that Christianity is not a thing of seasons or of forms or of fasting, but of constraining love, then all days will be sacred and all life good. "There are some persons," said Jeremy Taylor, "in whom the Spirit of God hath breathed so bright a flame of love that they do all their acts by virtue of perfect choice, and to such persons mortifications, such as fasting, sackcloth, and other rudeness, are wholly useless. If love hath filled all the corners of our soul, he alone is able to do all the work of God."

MISSIONARY BISHOPS

IN the opening article of the March number of the *Methodist Review* Bishop Moore has done much to clear the air in regard to the vexed question of the best episcopal supervision for Eastern Asia, if he has not indeed practically settled the matter. He writes with great care and fullness, from the vantage-point of four years' experience on the ground, with every possible opportunity for comprehending the situation. He has weighed and canvassed all the arguments *pro* and *con*, and his deliberate opinion emphatically expressed is that the missionary episcopacy, rather than a continuance of the general superintendency, "is best calculated to promote our cause in Eastern Asia." He believes that one of our men in China should be chosen as Missionary Bishop for that empire, one of our men in Japan as Missionary Bishop for that empire, and one of our men in Korea as Missionary Bishop for that empire. And he gives very strong reasons for this opinion — reasons which to us seem conclusive. He shows how eminently superior they would be at a number of vital points to any others, even to missionaries chosen from other fields, and especially to a General Superintendent chosen for service in America and merely sent temporarily to travel around for a few years in that immense and utterly unworkable diocese of Eastern Asia. In the matter of acclimatization, familiarity with the country, acquaintance with the habits and religions of the people, knowledge of the language, and consequent ability to administer justly to the native Christians and preachers, the vast advantage of the man who has been years in the field and whose life-work is there, is evident to the most casual observer. That he is liable to have some small disadvantages may be admitted, and Bishop Moore gives full value to these. But in the tabulation of the two sides which closes his article he gives as the figure of net results, when all things are taken into fair consideration, 87 for a Missionary Bishop chosen from the field, 70 for a Missionary Bishop chosen from some other mission-field, 63 for a Missionary Bishop chosen from home, and 58 for a General Superintendent — out of 100 total points.

The work of the Missionary Bishop would be supplemented, as it is now in India, by a visit, once in the quadrennium, from a General Superintendent, who could hold a Bishops' Conference and be arbitrator or referee in case of any differences, and bring inspiration in many ways. We firmly believe that, if this plan is carried out, it will be an unspeakable blessing to the missions concerned, as it has been to the missions in Southern Asia. The Board of Bishops were in favor of it four years ago, but some of the China missionaries so strongly opposed that it failed to carry. We hope they will be able to agree this time upon some one of their number to take the post. This seems to be the only special difficulty. It ought not to be an insuperable one. Japan and Korea favor the missionary episcopacy. If a selection can be made of three missionaries for per-

manent episcopal work in this part of the world, there is no valid reason to doubt, it seems to us, that great good will come of it, and a return to the old, unsatisfactory system of supervision will never more be thought of.

One Methodism for Japan

BY no means the least of the important topics to be considered by the approaching General Conference will be that of a united Methodism for the empire of Japan. It has been long in the air. No less than sixteen years ago a basis of union, from which much was hoped, was presented to the General Conference, but nothing came of it. The time was not quite ripe. Since then considerable has happened. For some years now the seven Presbyterian missions there have been united in an independent, self-governing church. So have the four Episcopal missions. The results in each case have been excellent — even beyond what was expected. The feeling of personal responsibility has much increased, and there has been a more rapid development of self-support, as well as marked progress in other directions. Moreover, the interest of the home churches represented by these missions has been in no degree diminished. Indeed, they never gave more men and more money to Japan than at present they are doing. These facts would seem to remove in a very emphatic manner some objections that have been raised, and to point the way very clearly to a plain duty on our part. Methodism will certainly suffer great loss if it fails to follow these examples, which in themselves so thoroughly harmonize with the spirit of the age and are so entirely reasonable. There surely can be no call for half-a-dozen separate Methodisms in Japan; and for these bodies to confess that they are less able to unite than their brethren of other communions would be a lasting disgrace.

They are, in fact, fully ready for union, and have formulated what seems a very wise and workable basis for it, which only needs the approval of the home authorities to go into operation. The General Conference of the Methodist Episcopal Church, South, May 23, 1902, favored the project and appointed a commission of five, with full authority to act in the matter. The General Conference of the Methodist Church in Canada also approved the principle and appointed, October, 1902, a similar commission. It only remains, then, for our own General Conference next May to take like action, and the thing is done. It would seem to be a foregone conclusion that no obstacle would be presented, and we feel like already rejoicing over the speedy conclusion of this too-long-delayed endeavor. We take it for granted that the three minor Methodist Churches involved — the Methodist Protestant, the Evangelical Association, and the United Brethren — will promptly fall in with the three larger.

If the matter goes through, there will be one Methodist Church in this island Empire of the Rising Sun — one instead of six — a church of over 10,000 members ranking beside the Presbyterian, Congregational, and Episcopal, with one theological school and one publishing house. The economy secured in the use of men and means, especially in the educational and publishing work, will be very great, practically doubling the resources at a stroke. To refuse to take such a step would be criminal. Into the details of the plan of union we need not go, save to say that the new church, being a compromise between the

episcopal and non-episcopal Methodisms, will have some features which many wish to introduce into our own church, and whose working will be watched with special interest as an object lesson. The presiding elders are to be appointed annually by the General Superintendent on the nomination of the Annual Conference by ballot without debate, the number of persons nominated to be one-half more than the number of presiding elders required. In the appointments any presiding elder shall have the right of appeal against the decision of the Bishop in cabinet, and if his appeal be sustained by a three-fourths vote of the presiding elders, it shall prevail. If the experiment of such a reduction in episcopal prerogative shall be found to answer across the sea, it will certainly give encouragement to those who are working in the same direction here, and may pave the way for increased union in American Methodism — a consummation devoutly to be wished.

An Urgent Request

MR. ARTHUR E. DENNIS, of 43 Kilby St., this city, treasurer of the Preachers' Aid Society of the New England Conference, addresses this important request to the editor:

"Kindly call the attention of the subscribers to the Preachers' Aid Society Fund to the fact that the time has passed for the payment of the same. It is very much desired that the delinquents attend to this matter immediately, that the finance committee may invest the funds, thereby creating an income."

As the parties to whom the pledges and donations to the special fund were referred for critical examination and statement reported in round members that \$40,000 had been raised, those who made conditional pledges are requested to settle on that basis. Will not every person under any obligation to this restoration fund, please discharge it at the earliest practicable moment? It should be closed up without further delay.

The Pope and the Church Choir

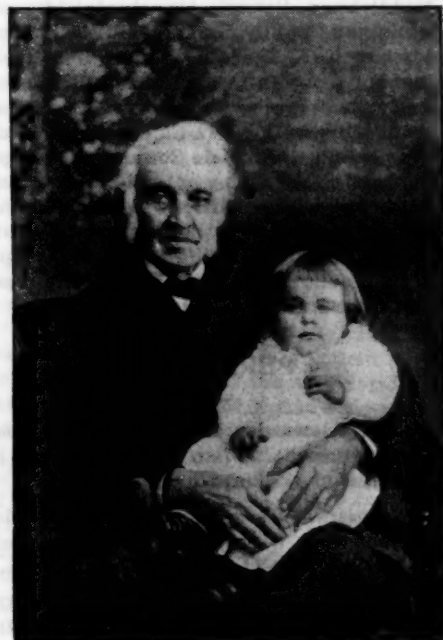
THE new Pope, having got now well wonted to his chair, and having taken a careful survey of the situation, concludes that a good place to begin reform is in the church choir. He undertakes to rule out women because of the ecclesiastical nature of the service rendered, and holds that of men only those of known piety and sobriety of life should be admitted to this sacred function. As to the class of music given, he would restrict it to grave and sober compositions, free from reminiscences of profane use and association, mainly confining it to the Gregorian Chant and such pieces of more modern origin as resemble this in character. He is outspoken in his condemnation of the various forms of musical levity and impertinence which have too often intruded in both Catholic and Protestant churches. He wants the instrumental features to be entirely secondary, the organ to be confined to accompaniments, without interludes or solo work. He insists that the glory of God and the edification of the faithful must be kept uppermost, and nothing must be introduced which detracts from devotion or does not minister to piety. He demands that music be relegated to its proper place as a "humble handmaid" of the service, and not allowed to pose as the main thing, usurping a prominence wholly unfitting.

It must be confessed that the worship of God has, in too many cases, been made a mere addendum to artistic gratification or

amusement; the church has been turned into a concert hall. It is high time these tendencies were checked, and the pronouncement of Pius X. will have much weight. How strictly it is carried out will depend a good deal on the interpretation given to it by the various Bishops in their respective dioceses. About here emphatic protests are heard from Roman Catholics, especially concerning the elimination of women from the choirs. Of course, to most Protestants, and especially to Methodists, who have just admitted women to their supreme law-making body, the idea of shutting out female voices from the choirs will in no way commend itself. We do not so understand the mind of the Spirit.

A Johannan Disciple

ON Feb. 29, Rev. J. A. Sherburn, of the Vermont Conference, died of pneumonia, after a brief illness. He was born in Orange, Vt., Nov. 22, 1821, and was a member of our first theological school when it was connected with Newbury Seminary. He joined the Vermont Confer-



REV. J. A. SHERBURN AND GRANDSON

ence in 1847. From 1870 until '74 he was presiding elder of Montpelier District. In '72 he was a delegate to the General Conference. A man of splendid judgment and unusual executive ability, an excellent preacher, the peculiar and never-failing charm of his life was found in the depth of his religious experience and its expression in a gracious and saintly spirit which attracted and won everybody. The editor was privileged to belong some years to the same Conference, and he has known few men so devout and lovable. On his 80th anniversary Rev. A. J. Hough of the same Conference wrote a poem on this man, entitled, "Sunrise at Eighty," in which these lines, especially fitting and just, appeared:

"Thou hast been of us, yet at times it seemed
Thy feet the still clear heights above us
trod,
And thou wast like the men of old who
dreamed,
And, dreaming, saw the tender face of God.
"No name more honored marks our Confer-
ence roll;
No life more pure has moved before our
sight;
We know that there is sunshine in thy soul,
For we have felt its warmth and seen its
light."

A wife and five children survive: Rev.

L. O. Sherburne, of Bellows Falls, Vt.; Dr. Herman Sherburne, of Rutland, Vt.; Dr. Frederic W. Sherburne, of Boston; Mr. Frank Sherburne, of Montpelier, Vt.; Miss Ada Sherburne, of Barre, Vt.

The funeral, which occurred at the Methodist Church, March 3, was largely attended, the pastor, Rev. R. F. Lowe, officiating, assisted by Revs. A. L. Cooper, D. D., C. P. Taplin, and Walter R. Davenport.

Vermont Repudiating License

AT the recent election in Vermont the matter of local option was to the fore, and a very remarkable and gratifying victory was won for "no license." A note just received from Rev. G. W. Morrow, the efficient superintendent of the Anti-Saloon League, says: "There were 92 license towns last year; there seem to be only 35 this year." The greatest victory for no license was won in Rutland, the home city of P. W. Clement, the chief promoter of high license in the State. Among the other towns which changed from license to no license may be mentioned Shelburne, Jericho, Enosburg, Bethel, Middlebury, Bristol, Manchester, Dorset, Arlington, Danby, Bakersfield, St. Albans town, Stowe, Lincoln, Huntington, Rockingham (containing Bellows Falls, 63 majority), Salisbury, and Northfield. There is not a license town in Caledonia, Orleans, Orange and Grand Isle Counties. Montpelier retains license by only 41 majority and Barre by 74. The credit for this remarkable victory is due very largely to the Anti-Saloon League, which aroused the people to right action by the circulation of proper literature and by public addresses.

PERSONALS

— Dr. Alexander MacLaren, of Manchester, celebrated his 78th birthday, Feb. 11. His health has of late much improved.

— Messrs. Crossley and Hunter are holding meetings with Rev. Joshua Stansfield at Meridian Street Church, Indianapolis.

— Rev. Mark Guy Pearse will preach the baccalaureate sermon before Mount Allison University, Sackville, N. B., at the closing exercises in May next.

— The many friends of Dr. E. M. Mills, of the Genesee Conference, will learn with sorrow that Mrs. Mills has had a stroke of paralysis, and is in a critical condition at her home in Elmira, N. Y.

— Bishop Joyce reports himself and Mrs. Joyce in the best of health. He is enjoying his second visit to the South American Conferences, and finds himself intensely interested in the problems which confront our workers there.

— Mrs. Isabella Beecher Hooker, a sister of Henry Ward Beecher, has recently celebrated her 82d birthday. This only surviving member of a famous family is still in good health. She receives friends, and is able to attend to various little household duties.

— The *Northern Christian Advocate*, in its last issue, observes: "The friends of Rev. A. E. Atwater, our pastor at Cicero, N. Y., will regret to learn of his serious illness. He is suffering with a severe attack of appendicitis, but the physician says he is hopeful of his recovery." Mr. Atwater was recently a member of the Vermont Conference.

— The influence of Mr. Balfour in the House of Commons appears to be on the wane. He is an amiable gentleman of scholarly tastes, but he lacks the strong will and determination that are necessary

to make a great political leader. He can lead when his colleagues are willing to follow. The Balfourian star appears to be in the descendant. Mr. Balfour, while an excellent and indeed a lovable man, is really more of a philosopher than a politician.

— We are happy to announce that President Bashford, of Ohio Wesleyan University, will spend next Sunday in Boston, preaching at two of the churches which he served in younger days. He will be at Parkman St. in the morning, and at First Church, Jamaica Plain, in the evening.

— Mr. J. Bamford Slack, who was recently elected to the British Parliament from the Saint Albans division, is a well-known Methodist. He has long been circuit steward of the West London Mission, and is a member of many connectional committees. He is one of the best known local preachers in the Wesleyan Methodist Church. Mr. Slack is a lifelong total abstainer and a prominent advocate of temperance.

— In a communication from Rev. George M. Hamlen, written from Kinsey, Ala., Feb. 29, he says: "We have had the longest, coldest winter that has been known in this vicinity for years. Mrs. Hamlen and I have been well, and our work is exceedingly prosperous. Many of our young men and young women are compelled to leave school for the cotton and corn fields."

— The *New York Tribune* says: "The congregation of the Broadway Tabernacle Church is much concerned over the recent physical collapse of its pastor, Rev. Dr. Charles R. Jefferson, to whom a two months' vacation has been given, in the hope that he may recover his health. For several weeks Dr. Jefferson has been a victim of insomnia, his physicians say, as the result of overwork, and his condition became so serious that a long period of absolute rest was prescribed for him."

— Noah Raby, for whom the claim has been made that he was the oldest man on earth, and that, if he had lived, he would have attained his 132d year on April 1 next, died last week on a poor farm in New Jersey. His life story has very generally appeared in the press on each recurring anniversary of his birth for the past fifteen years. His own story was that he was born at Eatontown, North Carolina, April 1, 1772, and that his father was an Indian. He served on the "Constitution" and the "Brandywine," and was honorably discharged from the Navy in 1809. He took particular delight in telling when and how he first saw George Washington.

— William Henry Harrison Murray, better known as "Adirondack" Murray, died at Guilford, Conn., last Thursday. Mr. Murray, who gained his nickname of "Adirondack" from his stories of life among the mountains of Northern New York, was once widely known as a preacher and lecturer. He was successively pastor of churches in Washington, Greenwich and Meriden, Conn. In 1868 he accepted a call to Park St. Congregational Church, Boston, also editing the *Golden Rule*. He was fond of horses, and, owing to this and other outside influences, dissatisfaction arose in Park St. Church, and in 1874 he resigned and started independent services in Music Hall. Finally he gave up the pulpit, devoting himself, with but poor success, to business ventures.

— We are pained to announce that Rev. Virgil C. Hart, D. D., founder and superintendent of the Canadian Methodist Mission in West China, is dead. He was born in New York in 1840. A graduate of Garrett Biblical Institute, he went to China with his Canadian bride in 1865, and did a splen-

did work. Dr. Hart was fraternal and especially helpful in his relation to the missions of the Methodist Episcopal Church. He was seized with what was supposed to be grippe, became unconscious, and died the next day.

— On Friday of this week Rev. Dr. Daniel Dorchester, of West Roxbury, celebrates his 77th birthday, in excellent health and as clear-eyed and clear-brained as if twenty years younger. May his birthday anniversaries be prolonged many years!

— Rev. Herbert Welch, D. D., of Mt. Vernon, N. Y., will give an address on "City Missions in England," Monday, March 14, at 4.30 P. M., at the School of Theology. Dr. Welch is the author of the invaluable series of papers upon "Some Famous English Preachers of Today," that have appeared in our columns during the last two years, and were received with such high favor.

— Rev. John D. Pickles, D. D., and Rev. F. M. Pickles of our Conference are called to mourn the death of their sister-in-law, Mrs. Hattie Pickles, wife of Rev. Fletcher Pickles, of Yarmouth, N. S., who passed away after a painful illness of nearly two years. Four children survive. One of the sons served in the South African war (in the Canadian contingent) and returned without injury, but was killed on the railroad about a year after his home-coming.

— Ex-Governor William Claflin passed his 86th birthday at the "Old Elms," his home in Newtonville, in the spirit John Wesley entered upon his: "What cause have I to praise God for a thousand spiritual blessings and for bodily blessings also!" The work of our church in New England and throughout the connection is followed with the keenest interest by this highly-honored, much-beloved and revered friend.

— Rev. George Jackson, the eminent English preacher whose career is carefully noted by many American Methodists, explains as follows in the *London Recorder*: "Some months ago I decided to leave Edinburgh at the Conference of 1904, to ask for a year's rest, and then at the Conference of 1905, to take charge of the Brixton Hill Church, London. Within the last few weeks, however, representations of such a character have been made to me from so many quarters that I have felt compelled to re-open the question. My office bearers have agreed to my taking a six months' holiday next year, and the friends at Brixton Hill, by their generous consideration in a difficult case, have made it possible for me, without any breach of honor, to seek relief from the provisional engagement into which I had entered with them. I have resolved, therefore, to withdraw my resignation, and, if the Conference approves, to continue my superintendency of this mission."

BRIEFLETS

An unusually successful and very encouraging evangelistic movement has been recently carried on in Pittsburg, Pa. Our special correspondent from that city refers to it interestingly in another column.

Christian thought regards this world as an excellent stopping-place for awhile, but not as a permanently satisfying abiding-place. Present things have their uses with reference to future realizations. There is in man an irrepressible instinct of immortality that urges him restlessly on even while earthly surroundings seem most attractive. This sense of coming things inspires the

believing soul when worldly possessions fail one by one. Victor Hugo sings this bit of a sermon:

"Be like the bird, that, halting in her flight
A while on boughs too slight,
Feels them give way beneath her, and yet
sings,
Knowing that she hath wings."

Whatever views may be held as to the nature or functions of matter, the fact remains that intelligence and will are at the foundation of this universe. We live in a world that is governed not merely by physical laws, but also by moral principles. He who does not reckon with these moral forces and come to terms with spiritual as well as physical laws, will suffer irretrievable shipwreck.

Is not the higher life dying out of thousands of souls, in this materialistic, self-seeking age, from the utter lack of anything that approaches sacrifice? There can be no real Christlikeness when the element that formed so large a part of our Lord's personal history is absent. It is essential to spiritual vitality that some sort of giving-up—not mere giving—should enter into all our lives.

In view of Washington press dispatches reporting that Americans in Seoul, Korea, and vicinity had been sent to the Philippines by direction of United States Minister Allen, Dr. H. K. Carroll, first assistant corresponding secretary of the Missionary Society, sent the following dispatch to Secretary Hay on Wednesday, March 2: "Have the missionaries in Korea been ordered by United States Minister Allen to Manila or elsewhere? I respectfully ask in the interest of the Missionary Society of the Methodist Episcopal Church." The next day the following telegram from Secretary Hay reached Dr. Carroll: "Our missionaries in Korea have been advised to consult with Minister Allen, and when practicable to follow his indications. This Government does not assume to order their movements; but in time of war the legation opportunities for protection are limited by hostile movements and by difficulties of communication, so that prudence is advisable, having in view the safety of missionaries and families."

The Association of Veterans and the Sons of Veterans connected with the New England Southern Conference are invited by R. A. Peirce Post 190, G. A. R., to a supper and camp fire in their honor, Thursday evening, March 24, during the session of Conference in New Bedford. There are at present 21 veterans in the Association, and 8 sons have reported. Will any new members or supplies belonging to either of the above classes report to Rev. G. H. Bates of that city at once?

It is a poor policy for one to cut his pattern according to his cloth, yet there are thousands who do it. And the pity is that they spoil the pattern as well as the cloth.

Our readers will do well to remember what the New Bedford Standard so pun- gently says: "Many cynical remarks have been made as to the untrustworthiness of history written after the event. The history of the Russo-Japanese war written while the war is going on is evidently going to be vastly more undependable." It would indeed be refreshingly frank and much more honest for the daily press to say that there is "no news," when such is the fact, than to rehash and exploit some unreliable rumors. Why must we have a daily instalment of news about this war anyway?

RELIGIOUS EDUCATION ASSOCIATION

Second Annual Convention

THE place—First Baptist Church, Philadelphia. The date—March 2, 3, and 4. The general topic—"The Bible in the Home, the School, and the Life." These are the outlines and preliminary data of a most notable convention. When it is added that there were meetings, morning, afternoon and evening, for three days; that there are seventeen distinct departments in the Association, covering the application of Bible study and religious training to as many realms of thought and activity; and that each of these departments had additional meetings, at which themes bearing upon educational work in Sunday-schools, elementary public schools, universities and colleges, theological seminaries, Christian Associations, religious art and music, and summer assemblies, and upon the work of churches and pastors, were outlined and discussed, the reader will see at a glance the impossibility of attempting to give anything like an adequate impression of the occasion. The best that one can hope to do is to indicate the spirit, the aim, and the general drift of the meetings.

The First Baptist Church, which used to stand opposite our marble Arch Street Church on Broad Street, is now at 17th and Sansom, its former location having come to be required for business purposes. Let us hope that the famous Arch Street Church, a monument to the leadership of the late Dr. C. H. Payne and the generous laymen who supported him in his pastorate when it was erected, may be able to maintain its down-town location and restore something of its former prestige. The Baptist Church in question is pastored by Rev. Dr. Kerr F. Tupper, formerly of Denver, a keen, lithe, quick-witted and attractive preacher. The building is noble, impressive, spacious, and satisfying.

The Academy of Music, holding 3,500 people, was well filled at the first evening meeting. We doubt if there is a better auditorium for seeing and hearing in the country. It was nobly filled, Rev. Dr. A. H. Bradford presiding, and our own Bishop Foss making the prayer. Prof. M. G. Brumbaugh, who with great ability has acted as chairman of the local committee of arrangements, welcomed the body. Dr. Brumbaugh is in the department of pedagogy in the University of Pennsylvania, and his references in his brief address to the principles of the teaching art which are held in common by secular and religious instructors, were keenly put and heartily received.

Rev. Dr. Frank Knight Sanders, dean of the theological faculty of Yale University, who has been president of the Association for the past year, read his annual address, in which he outlined in brief the scope and plans of the organization. He expressly said that the Association had no purpose, secret or open, of opposition to existing institutions; that it had not been born to assail other societies; that its aim was to supplement their plans, to further their work, if that work was sane and worthy, and to widen the sphere and enlarge and quicken the activities of the already existing associations whose aim was to teach the Bible, and to apply Scriptural truth in the development of character.

This utterance, in view of attacks which have been made upon the Religious Education Association from its inception by some who have deemed it a heterodox institu-

tion, and by others who have fancied that it had been established to break down the International Sunday-school Association, should relieve the fears and silence the clamorous outbreaks of those who have led off in the assaults in question.

"The Bible in Religious Experience" was the general theme of the set addresses of the evening. Prof. Thomas C. Hall, of Union Theological Seminary, New York city (who in his tall and massive physique and in certain tones of his voice reminds one of his honored father, the late Dr. John Hall), Bishop Alexander Mackay-Smith, of Philadelphia, and Rev. Dr. Edward Judson, of New York city, were the speakers. The worth of Scripture as an interpreter of life, as a help in dealing with critical emergencies in human experience, and in promoting spiritual growth, was expounded, enforced, and illustrated by these speakers with edifying power.

Prof. Geo. A. Coe, of Northwestern University, was chosen as temporary chairman for the opening daytime session. Dr. F. Tracy, of the University of Toronto, and Dr. L. H. Gulick, of the schools of Greater New York, were the speakers on a difficult theme—"The Scientific Basis for Religious and Moral Education." The utterances were edifying and wise, but they hardly justified the use of the term scientific in the case. Indeed, the speakers emphasized the personal character of the teacher, of the mother, and of the companions of the child as the leading earlier elements of power in the development of character. It was, furthermore, a notable fact that the representatives of secular schools were foremost in putting stress upon the ministry of the home, the mother, and the environment, as the chief elements of hope for the future of the child.

"Religious Education in the Home" was discussed by Dr. Ira Landrith, the new general secretary of the Association, a man of fine appearance, voice, and spirit; by Prof. R. G. Moulton, a master in the art of telling Bible stories, whose principles he expounded; Dr. W. L. Hervey, examiner of the Board of Education, New York city, who pleaded for a larger place for memorizing of Scripture in child training; and by our own Professor Winchester, of Wesleyan University, who was of course at home in urging his favorite theme—literature as an agency of religious education in the home. His address was charming in every way.

The absence of Rev. Dr. W. R. Harper, president of the University of Chicago, and chairman of the executive committee of the Association, detained in Chicago by a critical surgical operation (through which he is reported to have safely come), was greatly regretted, and assurance of sympathy and prayer was ordered to be telegraphed to him. Those who have supposed that Dr. Harper, in view of his relation to the inception of the society, would be the controlling power of the new body, which might turn out therefore to be simply his creature, have proved to be wholly mistaken. This organization is too vast, and its ramifications are too many and far-reaching, to be swung by any one man, even if that man be possessed of the notable abilities of that capable leader. Further, it is clear that the movement does not represent an attempt to further the destructive and insane forms of so-called higher criticism. It does stand for improved methods of Bible study, for a vitalizing coalescence of a large number of educational and evangelizing institutions and organizations, for a unification of work and workers hitherto not closely linked

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IN PARIS

WILLIAM F. WARREN, D. D., LL. D.

SO, then, we came to Paris. It was in response to the invitation of two bountiful friends, who purposed to give us for a fortnight or more a treat such as we otherwise would not think of giving ourselves. They have certainly succeeded in their purpose. They are giving us princely accommodations here in this great house that immediately overlooks the best part of the Tuilleries gardens, and that is more full of real comfort than ever can have been the Tuilleries Palace itself. Attentive servants await our commands. The sunny rooms are new, spacious, elegant in every appointment. Baths, hot and cold, are ready day and night. Delightful music every evening in our parlors; French cuisine, with pheasant and woodcock and the game birds of the season; publicity or privacy at all hours as we choose — who could ask to view and review the wonders of this fascinating *Weltstadt* under auspices more delightful?

The strangest part of the story is not yet told, for, as it happens, neither of the dear friends who are making us their guests is present. One of them is beyond the Atlantic, the other beyond a yet wider sea. But the singularity of the situation in reality only heightens the sense of their kindness, and by consequence the sense of their presence. Amid such surroundings it is hard to pass an hour without thinking of them, and of the pleasure it would have given them to minister these gracious hospitalities with their own hands.

"Though sundered far, by faith we meet
Around one common mercy-seat."

At so early a date after the charming letters of Chaplain Holway, one may well hesitate to send to the readers of the HERALD a new sketch of Parisian sights or experiences. But as no two persons ever see the same rainbow, so no two ever saw the same Paris. Even the same man can hardly see the same Paris twice. This is my third sojourn, and each time I find new men at the front, new institutions, new laws, new life.

Sometimes I ask myself, "What is the most impressive spectacle that Paris has to offer?" As yet I am unable to answer the question to my satisfaction.

Whenever in the Place de l'Etoile, standing atop the finest triumphal arch in the world, I survey the far down radiating boulevards and avenues so adorned with fountains and obelisks, and statues and distant palaces, and gardens and parks, all overtopped and overwatched by the Eiffel Tower, the loftiest and gracefulest ever erected by human hand, I feel to exclaim: "It is here, it is here!"

Anon, however, I am in closer touch with my fellow-men. I am seated upon the top of one of the innumerable omnibuses winding through street and lane and boulevard, and feeling myself part and parcel of the rushing vital currents of the great metropolis. Then these rushing vital currents seem the supreme spectacle. It is said that fifteen thousand vehicles are connected with the central market alone. The number of omnibuses

and cabs and tram-cars I have never seen estimated. What skill of horse and man are every moment revealed in that swirling stream and counter-stream of men and things! The most expert of chess-players is nowhere in comparison with that watchful Jehu who from his lofty seat is guiding three wise horses far beneath. The former's lines of possible movement are fixed by changeless squares and parallels; his advance is by successive moves with intervals, and he can always stop to think. Not so your driver. He may neither pause nor count upon his fellow player's pausing. Dog cart, man cart, tricycle of postal messenger, market wagon, cab of one horse, carriage of two, omnibus of three, soldier platoon, automobile of every pattern, all in bewildering movement, this one slowly, that one swiftly, each a law unto itself — motion, motion, motion, toward you, with you, from you — while thousands of trampling hoofs in hurrying trot beat time and mark a cadence that transforms confusion into music. To be that Jehu you would have to be able to gage to a half-inch, and at a glance, your chance to pass the coming cab without collision. You would have to calculate well nigh to a second the transit-time of vehicles headed across your track and the transit-time of those that they are meeting. Above all, you would need the eye that would not fail to catch the peculiar flirt of the whipstock by which the twelfth driver ahead of you gives notice that he is about to stop at the curbstone, or, worse yet, to make sudden cleavage across the path of all pursuing and all oncoming drivers. Look at these wise men of the people and at their world, and tell me if this be not the city's most absorbing spectacle.*

Anon I am in the auditorium of the New Sorbonne, or on the steps of the enlarged Collège de France. Fourteen thousand students from all parts of the world are round about me. The reorganized and rebuilt university has every needed appliance for teaching all that men know or dream. It even says upon its frontlet: *Docet omnia*. It is surrounded by libraries and laboratories and museums that, for many purposes, are unequaled in any other city upon the planet. Listening to the learned lectures, and enumerating in

*In Boston the pedestrian has by law for all reasonable purposes the first right of way. Not so in Paris. Here in the clear space between the curbstone he has no rights which the driver is bound to respect. In some places mid-street "refuges" are provided, and even with these there are times and places where the foot-passer must take his life in his hand if he is to get across the five or six currents of vehicles that flood the street. An intimate friend of mine, to acquire some right in the highway, betook himself to his trusty bicycle, and, after an anxious first ten minutes in the swim, discovered that he had struck the ideal method for realizing his purpose. With this thinnest of vehicles he can pass the narrowest of passages, and cabmen respect his rights more cheerfully than they do those of competitors making broader claims. So even in the late afternoon, the hour of greatest congestion, he has repeatedly, and with a sense of new freedom, threaded not only the Rue Royale and the Champs Elysées, but also the Boulevard des Capucines, the Avenue de l'Opéra, Rue Richelieu, and streets adjacent. This fluent chess, he says, is the most exhilarating game he has found in all the city. Every royalty and bishop and knight and castle and pawn is alive and in motion, and the momentarily new combinations are a ceaseless challenge. He is a careful man, however, and I notice that in order not to cause his guardian angel, whose name is Mary, groundless apprehensions, he always makes it a matter of conscience to be home again twenty minutes earlier than he is expected.

my mind the world-famed scholars who here are day by day carrying yet higher the historic structures of French science and art and literature and statecraft, I am filled with admiration and awe. How can I do otherwise than say: "Here surely is the spectacle for which you are seeking."

Next day, perhaps, I may be meditating on what I once heard Professor Fairbairn call the "Martyr Church of History," that of the Huguenots. I am standing in the Oratoire, a temple whose cornerstone was blessed by a Papal bishop and laid by a Catholic king. Few travelers know its history. Their Baedeker does not give it. Across the street to the south stands the Louvre. Diagonally in front, in full view, stands the church of St. Germain-l'Auxerrois, from whose tower was struck the signal for the diabolic massacre of the Night of St. Bartholomew. During its building this Oratoire received from the royal treasury ten thousand livres. For years it was the Chapelle Royale. At its dedication papal indulgences were promised to all who should visit it and there pray for the extirpation of the Protestant heretics. In it the voices of Bossuet and Massillon were heard; in it *Le Grand Monarque* received his confirmation. In it today, and for sixty past years, worship the children of the hunted and hated Huguenots with none to molest or to make them afraid. Its outer front has been adorned with a magnificent marble group of heroic size commemorating the immortal Admiral Coligny, one of the victims of that black Night of St. Bartholomew. In His wonder-working providence God has given this royal temple to the survivors of the Tragonades, the church that teaches the priesthood of all believers, and maintains a worship that is in spirit and in truth. As one of its eloquent living pastors has well said: "In the nest of the vulture the dove of the Gospel has come to brood her young." Moreover, that it and its sister churches may never lack wise and able pastors, He has brought it to pass that a secular government, which in the educational text-books of the land systematically and on principle blots out, not only the teachings of Christ, but even the name of God, is today maintaining at public expense one sole Faculty of Sacred Theology in this city, and officially designates it "Protestant." Standing with uncovered head in this Oratoire, therefore, I may well decide that here, and here alone, is the most impressive sight that Paris has to offer.

Some travelers have given this distinction, at least in architectural respects, to the Tomb of Napoleon. But Paris contains a nobler tomb than even that. Place in it the Bunker Hill Monument, and on its top five tall men could stand upon each other's shoulders and yet not reach its highest ceiling. It is as beautiful as it is vast. It was built to perpetuate the memory, not of a bloody conqueror, but of a wise and holy woman. Anti-Christian revolutionists have twice excluded her holy dust from its proper resting-place, yet after a thousand and a half a thousand years from the date of her activity memorial tapers are still daily lighted in a neighboring chapel and

there burn around her honored sarcophagus. The superb temple built to protect and perpetuate her memory has been stolen. On its front audacious hands have chiseled the words: "*Aux grands hommes la patrie reconnoissante.*" But surely France is not the land to wrong a woman forever. She numbers too many souls that are animated by sentiments of honor and of chivalry. Ste. Geneviève, thou yet shalt come to thine own!

In this faith, and with profound satisfaction, I bought my little taper also, and left it burning on her shrine.

Paris.

IN THE OPEN

I have thrown the throttle open and am tearing down His track;
I have thrown it out to full speed and no hand can hold me back!
'Tis my arm controls the engine, though Another owns the rail.
But for once I'm in the open and the yard-lights pass and pale!

Green lights! Red lights! He has hung His signals out!
Caution here! Danger ho! And what's the man about?
'Tis true he owns the engine, to do as he has done,
But how about the Final Word — when he ends the run?

So from siding on to junction point now I shall have my day;
I have stopped to read no orders, but I take the right of way.
Down the open grade I thunder and around the curve I swing,
For my hand is on the throttle and my heart shall have its fling!

Light lost! Life lost! Flag, O flag the others back!
Switch the wreck! Ditch the wreck! Dare any block His track?
There creeps into the Terminal the man who had his day,
But I wonder, O my soul, just what his God will say!

— ARTHUR STRINGER, in McClure's.

CANADIAN METHODISM

"SIGMA."

Present Membership

THE General Conference statistician recently furnished the following report for the year closing May 30 of last year, for the eleven Conferences into which our work is divided: Members, 287,315; on probation, 9,011; total, 296,326; increase, 4,431. The total number received on probation and by letter during the year was something over 30,000, but when removals by death and from various other causes are taken into account, the net increase is as stated above. Since the consolidation of the several branches of Methodism in Canada into one church, some years ago, the progress in every direction has been wonderful. No one now doubts the wisdom and providence of that movement which united the scattered forces into one influential church. The proportion of the Methodist population in the Canadian Dominion as reported in the Government Statistical Year Book for 1902 is 916,886. This shows an increase of more than 30,000 since 1891. Methodism is the largest Protestant Church in Canada, the Presbyterian coming next with 842,442, the Church of England with 680,620, and the Baptists with a little over 300,000.

Pastoral Term

Previous to 1898 the limit was three

years, which system, on the whole, had worked well from the beginning; but some ministers and churches were dissatisfied, and commenced to agitate in favor of an extended pastorate. After a prolonged discussion in the General Conference of that year, the three years' term was confirmed; but where special circumstances existed on any charge and by a special vote in the quarterly official meeting, the term could be extended to five years. Only a small proportion of the circuits took advantage of the five-year plan, and it was felt that this new legislation did not work well, on account, largely, of the special conditions which were necessary to the extension. At the General Conference at Winnipeg in September, 1902, the whole matter was again discussed, and the limit is now four years without any special conditions. This gives general satisfaction and in all probability will be permanent.

Ministerial Salaries

Our churches, as a rule, do not pay large stipends. The influential congregations pay from \$1,000 to \$1,500, a very few of the wealthiest may go up as far as \$2,000 or a little in advance of that figure, but the great majority of our preachers receive say from \$600 to \$800, with parsonage quite fairly furnished.

Temperance, Prohibition, and Moral Reform

One of the most important of the new departures of the last General Conference was the appointing of one of our ablest ministers to the advocacy of these reforms throughout the whole church. Dr. Chown is a man with special qualifications for this work, and already has made a splendid record on these special lines. He works under the direction of the General Conference Board of Temperance, Prohibition and Moral Reform, and keeps himself in close touch with all measures and movements affecting the social and moral welfare of the people. This General Board is composed of representatives from the different Conferences, and is invested with authority to make representations to governments, legislatures and parliaments in harmony with the declared principles and policy of the church in regard to these important questions. It is everywhere felt that a great need has been met, and that the right man has been appointed to this special work.

Prohibition in Canada

The Dominion stands in the front rank in the general sobriety of its people and advanced temperance legislation. The average consumption of intoxicating liquors per year is only about four gallons per head. The Maritime Provinces are almost entirely under some form of prohibition. Two-thirds of the municipalities of Quebec are without license. In Ontario the licenses have been reduced in recent years to half their former number. In the city of Toronto a notable advance has been made. When the population was 60,000 there were 530 licenses; now, with a population of 209,000, there are only 209 licensed places. In other words, whereas there was formerly one license to every 113 persons, now there is but one to every 1,000.

For some years confusion and uncertainty prevailed as to the legislative juris-

diction of the federal and provincial parliaments in the matter of prohibition and other advanced measures of temperance reform, but quite recently the Privy Council in England has settled this question for all time by declaring that, so far as the sale of intoxicating liquor is concerned, the provincial parliaments are perfectly competent to pass prohibitory measures, so that the way is now quite clear for action when the people demand such legislation in their several provinces. When the Prohibition Plebiscite was taken in 1898 throughout all the provinces and territories of the Dominion, the majority in favor of prohibition reached some fourteen thousand, but the federal government did not think this majority sufficient, so refused to legislate. In 1902 the Liquor Act in Ontario provided in effect for entire prohibition, but the local parliament required before the act should come into force that it should be submitted to the people with the question, "Shall the act come into force?" to be answered at the ballot-box. It also demanded as a condition that an affirmative vote of 212,723 should be given. As the "yeas" fell short by about 13,000 votes, the act did not carry, though the supporters of the measure had a majority of the votes cast of 96,201.

Our Missionary Policy

At no previous period in the history of our church in this land was the interest in missionary operations so great and promising as at present. The General Conference at Winnipeg in 1902 was pre-eminently a great missionary assembly, ready for such aggressive undertakings as would have staggered the church in its earlier years. In view of the immense immigration into our great Northwest, four new missionary superintendents were set apart, and the year's work of these noble men has justified this new departure and furnished much encouragement to the missionaries and settlers in those vast prairies and to the church at large.

HOPEFUL OUTLOOK FOR NEW ENGLAND

REV. ALONZO SANDERSON.

WE frequently hear it said that the Puritan element — the original element — is passing away in New England, and that another and different class of people, with different thoughts and ideas, is taking their place. That there are new and varying populations in our midst is conceded, but that the descendants of the old original inhabitants of New England are passing away, or becoming extinct, is not true. Neither are the new peoples among us displacing the old.

In every county, city, town, and village in New England, and in Massachusetts especially, may be found the descendants of the early settlers, strong men and women who have come down from the early fathers, distinguished now, as in the days of old, for their integrity of character and their uprightness of life, and possessed of sound and enduring principles, good citizens, every way qualified. They are, as their ancestors were before them, the ruling class in the community, state, and nation. From their

ranks are taken our governors, our senators, and as a rule our representatives in Congress, our judges, as well as the members of our legislatures. In some of our larger cities the foreign element rules, but not always. The teachers in our public schools and academies are very largely from the original stock, and so are the presidents of our colleges and universities; likewise the great body of professors and instructors in all our institutions of learning are descendants of the men and women who made New England.

We are saying nothing against our foreign population, nor seeking to create or perpetuate a class element. Many of our best citizens, ministers, scholars, teachers and professional men and women in all the walks of life, upright and honorable, are of what we term foreign extraction. We welcome all who come to our shores for good; and are willing, with us, to assume the duties and responsibilities of good citizenship. We are glad to greet the different nationalities and to recognize their many excellent traits of character. But let it be remembered that, before any of these new comers can occupy the highest positions of honor and trust in the gift of the people, they must become so Americanized, so assimilated and imbued with the spirit of our government and institutions, so in sympathy with every good principle dear to a New England heart, that they are one with us.

This is what the descendants of the fathers are doing in New England today—not only holding their own, but changing the new into the best of the old transforming those who come to us from foreign lands into men and women who are carrying out the principles and purposes of the founders of our commonwealths.

New England is not fast becoming a new country except in a higher and better sense. Say what you may of the rapid increase of the foreign population and of our being outnumbered ecclesiastically by those claiming to be the church (which on a fair basis I much doubt), the facts sustain me in saying that good old New England is still mighty and powerful for good, and likely to remain so; that our best men are still at the helm, holding on and holding out for the best things. True, there are threatening influences in our midst—those who are doing their best to Europeanize and break down the sacredness and obligation of the Sabbath which for so many years has made New England honored of God and man; those who would take away every restraint of law and order; those who would give free license to all that corrupts, in society and in practice; and yet, thank God! the best men that the State can produce are still in control, our honored leaders, wise and good in all that is true and right, causing the righteous to rejoice and the wicked to tremble.

And this leavening power is to become yet more potent. We are not going to the dogs in New England, politically, morally, or spiritually. There are more than enough righteous men and women left to save us. A great and inspiring future is ahead for New England—for New England statesmen, ministers,

scholars, teachers, and all good men. New England was never stronger in the things of righteousness and truth than today. Our young men and women are proving themselves worthy of their grand ancestry. Let us not lose our heads or our hearts. Let us not lower our colors nor alter our standards. Let us go forward; true to our faith and teachings, true to our inheritances and responsibilities, and the next hundred years of our history will be the brightest and the best.

Hope Cottage, Lynn, Mass.

THE PUGET SOUND COUNTRY

REV. C. W. STEVENS.

IT is now a little more than nine months since I left the State of Maine, which had become dear to me in many ways, and where I would have been glad to spend the rest of my life but for the cold winters.

While stopping for a few weeks in Western Canada, en route to the Pacific, I availed myself of the opportunity of studying the interests of that country and the people who have gone there from the Western States and from England. The Alberta country is certainly adapted to raising cattle, horses and sheep, for which it has become noted. But we cannot imagine how an Eastern man, reared beside the Atlantic and in sight of the hills of New England, could be induced to exchange these for all the herds of cattle and wheat-fields of Western Canada, and live in such a treeless expanse of country. The monotony of looking from the car-window for more than three days and nights upon wild prairie grass was quite sufficient for our endurance. As we traveled westward over these plains, we found that we gradually rose to a higher altitude (a little more than three feet to the mile) between Winnipeg, Manitoba, and Calgary, Alberta—483 miles—where we get our first view of the Rocky Mountains. From Calgary to the "Gap," a distance of 62 miles, we rapidly ascend to a height of 4,200 feet above sea level at a rate of more than thirteen feet to the mile.

We cannot begin to describe the pleasure of crossing the Rocky Mountains in the summer, especially by way of the Canadian Pacific Railway, with the charming scenery on all sides. We can only say that the traveler coming West by this route will be amply repaid for the monotony of looking upon the treeless plains when he reaches the gorgeous heights of the Rockies en route to the Pacific.

It was our intention to go to Los Angeles, Cal., soon after reaching the coast, where we could escape the cold winters of our Northern climate, little realizing then that we should find a more congenial climate in the State of Washington, avoiding the cold winters of the East or North and the dusty atmosphere of Southern California.

Soon after arriving in the city of Whatcom, Wash.—now called Bellingham—on Bellingham Bay, we accepted a call to become the pastor of a new mission, now the Whatcom Circuit, where the work is promising and good results are being realized. Our experience of nearly eight months in this climate has been long enough to give us some idea whether we should remain here or go farther south. The summer was delightful, although the wet season which prevailed over the continent was also felt here. And now that "the heart of winter is broken"—if winter it may be called—I can simply say that I am so satisfied with this climate and the outlook of this

country that I have decided to remain in this part of the Puget Sound country in Washington for a number of years at least. I enjoy the best of health, and have reason to rejoice in the hope of living years for God among a pioneering but hospitable and enthusiastic people.

A comparison between this country and the Eastern States during the months of December and January will perhaps be interesting. While we were reading in letters and newspapers of the intense cold prevailing throughout the Atlantic and Middle States, we were having weather here so mild that it would compare favorably with the last of April or the first of May in Massachusetts. We have only had a few nights when the thermometer registered below freezing, and the coldest we have had was one night when the mercury went down to 16½ above. It was no uncommon thing to find pansies blooming in the yards and occasionally roses in bloom. We had a light fall of snow on the 6th of this month (February), but before this can reach the HERALD office the snow will all be gone. No snow can remain long on the ground in the face of the "Chinook winds," so prevalent here. It is these winds, and the proximity of the Japan currents to this coast, which makes the climate here so mild in winter.

The scenery around Bellingham Bay is certainly beautiful. Nature has been generous in her distribution of materials to furnish entertainment for the artist. The beautiful waters of this Bay, studded with islands which are heavily timbered, are a source of attraction to many who have lived beside the Atlantic. Here is the home of millions of salmon and other fish, which furnish an industry of its kind unsurpassed in any other part of the world. The largest salmon cannery in the world is located here. The dense forests of fir, cedar, and other valuable timbers are a source of great wealth to this State. Those who have seen or read of "forests primeval" in the States of California and Oregon, will find fir and cedar here of equal proportions. We were curious to ascertain the approximate age of these great trees, and found, on counting the rings from the centre, that a fir tree three feet in diameter would be from 275 to 300 years old. A tree of that size would hardly average the fir timber which is being cut, for it is no uncommon thing to find fir trees eight to twelve feet in diameter, and the cedars often exceed that. So, by comparison, we would find that many of these trees which are now being cut into lumber and transported to all parts of the world were growing here when America was first discovered.

There is something interesting in observing how nature assists man in removing and utilizing the giant trees which she has grown for him. For instance: When the early settlers came here they found an almost insuperable difficulty in clearing the soil for farming purposes. But the cedars, though very large, were also very soft, with grain so straight and easily riven that they were speedily cut and split into boards and shingles of great width, which they used for building their houses before lumber mills were erected. The fir trees, though very large and hard to cut, contain a great quantity of resinous substance which burns very easily. So before the settlers were able to procure long saws for cutting down these trees, they would bore two holes in the trunk near the base, one at an angle of about 45 degrees from the other, to furnish a current of air from below; they would then insert a few live coals in the lower hole, and keep them burning with the use of a pair of small hand bellows until the tree was on fire;

burning through the base, in a few hours the tree fell. In this way they were able to cut them up into short lengths to be handled. This method is still often used for clearing land.

An industry has recently been established in this city for utilizing the pitch from these fir trees. The base and stumps contain a larger quantity of pitch and oil than any other part of the tree. In this way the farmer, desiring to remove the fir stumps and roots from his field, can find a market for them which will pay him for the labor of removing them. The most of this work is done by blasting. The fir is used more largely for fuel than any other kind of wood, and it is so entirely consumed, in the stove that no ashes remain to be carried out. It will be a great many years before this part of Washington will have a coal or wood famine.

A valuable edition of the *Bellingham Herald*, nicely illustrated, has recently been printed, called the "Prosperity Edition," containing particulars of the resources of this part of Washington, of the industries already established, and many things of interest to those who are looking this way. Should any of my friends, or brethren of the East Maine Conference, desire a copy of this edition, it will give me pleasure to send it if they will forward their address within the next few weeks.

Bellingham, Wash.

PITTSBURG LETTER

"IGNATIUS."

OUR city has witnessed during the last few weeks a very unusual stir in religious circles. There began about the middle of February a series of simultaneous evangelistic meetings at different central points in the city and throughout the county. These continued two weeks and a few of them longer. They were union meetings, participated in by all the leading evangelical denominations. A general committee of local ministers had the work in charge, and began preparations early in the fall. Dr. J. Wilbur Chapman was selected to take general oversight of the meetings. He led the meeting in Carnegie Music Hall, Allegheny. Among the other well-known evangelists who led the meetings in the various districts were W. E. Biederwolf, R. A. Walton, J. B. Ely, Henry Ostroff, L. W. Munhall, John Robertson, Thomas Chapman, and F. E. Smiley. From fifteen to twenty meetings were held each night. All-day meetings were held on Mondays and noon meetings every day.

Prior to the commencement of the simultaneous meetings hundreds of cottage prayer-meetings were held and sermons were preached by pastors with special reference to the revival. The best singers to be obtained were brought to the city. It is estimated that the outlay necessary to meet the expenses of this campaign will be not less than \$15,000.

Now for results. It is early yet to discuss that question. But some things are sure. The attendance was very great. The people were interested. Moreover, the number of those who expressed a desire to become Christians was also large, running up into the thousands. The writer heard a number of the evangelists, and if what he heard was a fair sample of their preaching, then that feature of the meetings was of a high order. With such a fervent evangelical presentation of the Gospel it would be strange if men were not awakened. Ultimate results, however, will be measured largely by the fidelity with which pastors enkindle the awakened spark into a living, glowing fire.

Our Methodist churches, with few excep-

tions, joined with enthusiasm in the meetings. Many of our pastors, however, led their churches in successful revivals earlier in the winter, and did not wait for the simultaneous meetings.

Dr. J. W. Bashford, of Ohio Wesleyan, spent the last Sunday of February in our city, dedicating the fine new church at Millvale, Rev. Geo. L. C. Richardson, pastor. On the Monday morning following, Dr. Bashford addressed the preachers on "Twentieth Century Evangelism." His address made a profound impression. This was largely due to the fact that the speaker had tested his doctrine in his evangelistic work among the students of Ohio Wesleyan. He emphasized as essential to twentieth-century evangelism the following points: a belief in the supernatural kingdom, preaching the law, recognizing the fact of a personal devil, dependence on the Holy Spirit, and a thorough and persistent study of the Word.

Dr. L. E. Prentiss, financial agent of Grant University, has been assisting a number of our pastors in special revival services. But at the present he is at his home sick. He has proved himself an efficient helper in this work, and has found he can do it to the advantage rather than hindrance of his work for the University. He is expected back from the South within a few weeks to fill some other engagements.

The amusement question has been discussed quite freely among us in recent weeks. Twice it has been up in the Preachers' Meeting. The sentiment of our preachers is by no means unanimous, but it seems evident now that the action proposed by the committee on the state of the church in the last General Conference is growing in favor. Many pastors feel that our fight against worldly amusements could be carried on with greater success should that course be taken at Los Angeles.

Occasionally we find some one who is an Episcopalian instead of a Methodist simply because of our attitude on amusements. We commend to the consideration of such the action of the Bishop and clergy of the Protestant Episcopal Church in and about this city. On the last Sunday of February they distributed among their people a circular letter, and on the following morning published the same in the daily press. It is a protest and an exhortation. It is a protest against the patronage of the Grand Opera during Lent and especially during Holy Week. We quote from this remarkable letter:

"It is a temptation from the worldly side of life, to prove us whether we are truly in earnest in our observance of religious duties; whether there is reality in our fellowship with our Lord in His sufferings; whether we are willing to practice self-denial for His sake; whether we seek first the kingdom of God and His righteousness. Do you not owe a duty to your conscience, to your fellow Christians, to your church, to the Saviour whom you profess to love and serve? Ought you to appear in scenes of gaiety and amusement under the very shadow of the cross? Is that a good preparation for your Easter communion? Are not your influence and example to be used always for the furtherance of good? What a valuable opportunity is now afforded to bear witness to the sincerity of your discipleship!"

That is a document worth pondering. If such conduct be detrimental to spiritual life during Lent, how can it be otherwise during the remainder of the year? Where is there a philosopher? Let him clear up the matter. If it is poor preparation for

Easter Sunday, how can it be good for any other Sunday?

Pittsburg Methodism is to have a Social Union. The preliminary organization was effected some weeks ago with Mr. Durbin Horne as president. The first meeting will be held, March 18, in Smithfield St. Church. Dr. Herbert Welch of New York will speak on the "Forward Movement in England." A week later, under the auspices of the Union, a great mass meeting will be held, with Mark Guy Pearse as the speaker.

The delegates from this and neighboring Conferences will travel to Los Angeles by special train. The start will be made a week in advance of the opening of the General Conference. Sunday will be spent at the Grand Canyon. The indications are that a large number of people from this vicinity will avail themselves of this opportunity to see Southern California. Rev. Appleton Rush, our popular and successful excursion manager, will be in charge.

Embosomed deep in Thy dear love,
Held in Thy law, I stand;
Thy hand in all things I behold,
And all things in Thy hand;
Thou leadest me in unsought ways
And turn'st my mourning into praise.

— Samuel Longfellow.

EPISCOPAL PROBLEMS

REV. D. C. BABCOCK, D.D.

AT two of our New Hampshire preachers' meetings this year the arrangement of the work of our Bishops has been considered. There has been a feeling that we see too little of them among the churches. There have been some expressions that diocesan episcopacy might be an advantage.

I have no desire to write at length on any question that may come before our General Conference in May, but would like to express the hope that our law-making Conference will always maintain the itinerant plan for our chief pastors. No man should have the opportunity to stamp himself on a section of our great world-field. The itinerant plan gives all the benefit of the varied gifts those good men possess, in proclaiming "the Shepherd and Bishop" of our souls.

But why may we not adopt the same policy in our General Conference that we do in our Annual Conferences, and divide the entire field into episcopal districts, and appoint each man over a district for a quadrennium? The change of men could be so arranged as not to come immediately after a General Conference, when the Bishops would be unusually busy.

While that would be a marked change in our methods, may it not have some decided advantages, both for our Bishops and for the church? It will save some expense and time now given to travel, and enable each man to do more effective service in a given field. It will obviate the need of two meetings each year to arrange Annual Conference work, as each man can arrange his own work. There are many things involved in such a change, but is it not worthy of careful and prayerful consideration? I move its reference to the committee on Episcopacy.

West Derry, N. H.

THE FAMILY

A NAMELESS SAINT

What was his name? I do not know his name.
I only know he heard God's voice and came,
Brought all he loved across the sea,
To live and work for God and me;
Felled the ungracious oak;
Dragged from the soil with horrid toil
The thrice gnarled roots and stubborn rock;
With plenty piled the haggard mountain side,
And at the end, without memorial died.
No blaring trumpet sounded out his fame.
He lived, he died—I do not know his name.

No form of bronze and no memorial stones
Show me the place where lie his mold'ring bones.
Only a cheerful city stands,
Built by his hardened hands;
Only ten thousand homes,
Where, every day, the cheerful play
Of love and hope and courage comes,
These are his monument and these alone;
There is no form of bronze and no memorial stone.

And I?
Is there some desert or some pathless sea
Where Thou, good God of angels, wilt send me?
Some oak for me to rend; some sod,
Some rock for me to break;
Some handful of Thy corn to take
And scatter far and wide,
Till it in turn shall yield
Its hundredfold
Of grains of gold,
To feed the waiting children of my God?
Show me the desert, Father, of the sea.
Is it Thine enterprise? Great God, send me!
And though this body lie where ocean rolls,
Father, count me among all faithful souls!

— Christian Register.

Thoughts for the Thoughtful

The Effectual Prayer

REV. THEODORE L. CUYLER, D. D.

DOES every prayer have power with God? By no means; for we are told that we shall receive nothing if we ask amiss. But there is an "effectual prayer that availeth much." In the Revised Version the passage is rendered: "The supplication of a righteous man availeth much in its working." True prayer is an infinitely deeper and stronger thing than the mere repetition of devout words; it is a believing soul's direct converse with God. Phillips Brooks condensed it into five words: "A true wish sent Godward." By it adoration, thanksgiving, confession of sin, and petition for mercies and favors ascend to the throne, and by means of it precious blessings are brought down from heaven. The pull of our prayers may not move the everlasting throne, but—like the pull on a line from the bow of a boat—it may draw us into closer fellowship with God, and into fuller harmony with His holy will.

This is the first characteristic of successful prayer: "Delight thyself in the Lord, and He shall give thee the desires of thy heart." Too many prayers are born of selfishness, and are too much like dictation or command. The indispensable quality of all right asking is

A Right Spirit Towards our Heavenly Father.

When a soul feels such an entire submissiveness toward God that it delights in seeing Him reign, and His glory advanced, it may confidently pour out its desire; for then the desires of God and the desires of that humble and submissive soul will agree. God loves to give to them who love to let Him have His way. They find their

happiness in the chime of their own desires with the will of God.

Two of Christ's disciples, James and John, came to Him and made the astonishing request that He would place one of them on His right hand and the other on His left hand when He set up His royal government at Jerusalem! As long as these self-seeking disciples sought only their own glory, Christ could not give them the askings of their ambitious hearts. Afterward, when their hearts had been baptized by the Holy Spirit, and they had become so consecrated to Christ that they were in complete chime with Him, they were not afraid to pour out their deepest desires. As soon as those two Christians found their supreme joy in serving Christ, they received the desires of their hearts. If a minister prays for a revival in order that he may glorify himself by counting converts, the Lord does not commonly give him many converts to count.

The second trait of effectual prayer is that it

Aims at a Mark

and knows what it is after. When we enter a store or shop, we ask the salesman to hand us the particular article we want. There is an immense amount of pointless praying done in our devotional meetings; it begins with nothing, and ends nowhere. The model prayers mentioned in the Bible were short and right to the mark. "God be merciful to me a sinner!" "Lord, save me!" cries sinking Peter. "Come down ere my child die!" exclaims the heart-stricken nobleman. Those men knew what they wanted. Old Rowland Hill used to say: "I like short, ejaculatory prayer; it reaches heaven before the devil can get a shot at it."

In the third place, the prayer that has influence with God must be

A Prepaid Prayer.

If we expect a letter to reach its destination, we put a stamp on it, otherwise it goes to the Dead Letter Office. There is what may be called a Dead Prayer Office, and thousands of well-worded petitions get buried up there. All of God's promises have their conditions; we must comply with these conditions, or we cannot expect the blessings coupled with the promises. We must be sure that we are doing our part if we expect God to do His part. There is a legitimate sense in which every Christian should do his utmost for the answering of his own prayers. When a certain venerable minister was called on to pray at a missionary convention, he first tumbled in his pocket, and when he had tossed a bank-note into the plate, he said, "I cannot pray until I have given something." He prepaid his own prayer.

When I hear requests for prayer for the conversion of a son or a daughter, I say to myself: How much is that parent doing to win that child to Christ? The godly wife who makes her daily life attractive to a husband has a right to ask God for the conversion of that husband. She is co-operating with the Holy Spirit and prepaying her heart's request. God never defaults, but He requires that we prove our faith by our works; and that we never ask for a blessing that we are not willing to labor for, and to make any sacrifice to secure that longed-for blessing.

Another essential of prevailing prayer is that it be the

Prayer of Faith,

and be offered in the name of Jesus Christ. "Whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son." The chief "wrestling" that we have to do is not with any reluctance on God's part, but with the obstacles

which sin and unbelief put in our pathway. What Providence orders we must submit to uncomplainingly; but we must never submit to what God can better. Never submit to be blocked in any pious purpose or benevolent undertaking if, with the Divine help, you can roll the blocks out of your path. The faith that works while it prays commonly conquers—for such faith creates such a condition of things that our Heavenly Father can wisely hear us and help us.

The firmament of Bible history blazes with answers to effectual prayer, from the days when Elijah unlocked the heavens on to the days when petitions in the house of John Mark unlocked the dungeon and brought the liberated Peter into their presence! The early church was born in a prayer-meeting held in that "upper room" at Jerusalem. During my own pastoral experience, the most powerful revivals in my church showed the first indications of the Holy Spirit's presence when we were "gathered with one accord" in our devotional meeting. The prayer-room is the place to hang the church thermometer. That thermometer "below zero" indicates both the cause and the effect of a terrible spiritual declension. When a pastor and even a few dead-earnest members of his church begin to feel a tremendous responsibility for souls and an insatiable hunger for a descent of the Spirit, then there will be effectual praying, and the church will be under the baptism of fire from on high.

Brooklyn, N. Y.

PHIL FENTON'S PREPARATION

SARAH BIERCE SCARBOROUGH.

LASCAR pawed the snow impatiently and jingled his bells. Phil Fenton at the horse's side stamped his feet in the path and cast frequent glances at the door beyond, equally eager to be off. He was hoping much from the coming ride concerning a certain ambition he had long cherished. His mother's brother, his rich Uncle Lemuel from the West, was about to depart after a visit to his niece in New Hampshire, and it had been arranged that Phil should have the last word with him.

At last the door opened and the old man fustily bestowed himself in the cutter. As Phil's sister handed the traveler's bag to her brother she whispered anxiously in his ear, "Make the most of your opportunity."

It did not appear to be much of an opportunity after all, Phil thought, as Lascar rapidly decreased the distance to the station. He could not bring himself to speak directly on the subject uppermost in his mind without some encouragement from the silent, shrewd old man at his side. He floundered along in one-sided attempts at conversation until almost at the end of the ride, when his uncle jerked out his first sentence:

"Like New Hampshire, Phil?"

"No, sir," Phil promptly replied, with relief.

"Why not?"

"I have no chances at all here, away from schools."

"You don't seem to be the only one without chances."

"Oh, the rest of the folks don't mind it so much."

"Umph!"

"You see," Phil hastily explained, "they don't care for things as I do."

"Umph!" came the second inscrutable grunt.

"No," continued Phil, "father has been so unlucky, and my prospects for the future are poor. I want to go away."

"And you propose to look out for yourself?"

"I want to be able to."

"So you're frettin' to cut loose?"

"I don't see why their being tied down here ought to keep me. It is a hard life, and I do not like it. I'll never get nearer doing anything I want to here."

There came a pause. The old man sunk his head into his overcoat, and Phil's heart seemed to drop into his boots. They reached the station, and the old man slowly stepped out upon the platform. Then he turned to Phil.

"You needn't wait. I'll take my bag." He looked Phil over for a moment, then suddenly questioned: "What's this 'Phillips' I heard your mother talking about?"

"It's the school that prepares boys for college," Phil answered, quickly. "It's the one I want to attend."

"Umph! Costs, don't it?"

"I could make a little go a long way," said Phil, eagerly.

"Umph! But where's the little to come from?" The combined grunt and shrug were not reassuring.

"I—I don't know, sir, yet—that is—I—I," stammered Phil.

"Jes' so. Well, boy, ev'ry tub mus' stan' on its own bottom, an' there's lots of places fer prepyration, as you call it, 'sides yer 'Phillips.'"

"And he went right off and left me. It was every word I got out of him," said Phil, as, mortified and disappointed, he related the conversation that night to his mother and sister.

"It's a shame," began the latter, but her mother shook her head.

"Never mind, Phil," she said, soothingly. "Uncle Lemuel has his ways, and we must make the best of it. Think that you are really helped some way. Your father"—

"That is it," interrupted Phil; "father has been so unlucky. It does seem as though, to use Uncle Lemuel's expression, that the bottom of his tub is always falling out. If he had never come"—

"Hush, Phil!" His mother's tone and look held reproof. "You are not to criticize your father. You know that he felt it his duty, when his father died, to come and care for his mother, who is too old to bring herself to bear leaving the old homestead. His parents sacrificed much for him when he was young, and it is his turn to do all he can for her—his duty. You are young and can wait."

"But Uncle Lemuel is mean when he is so well able to do for you, Phil!" exclaimed Jessie, in a burst of sisterly sympathy as his mother left them. "I can't see what he meant by what he said."

"I see what he did not mean. He didn't mean to give me a chance at Phillips or any place else. I shall have to hoe my own row." Phil stalked gloomily out of the room as he spoke.

"I am sorry for Phil's disappointment," sighed Mrs. Fenton, as she saw him leave the house. "But perhaps Uncle Lemuel knows best. I do wish

Phil was a little more considerate for others."

If Phil had been, he would have taken the pails from his father as he went to the barn, and have helped Silas do the milking and feeding as the cold rain set in. He did not, however, and late that night Silas had a long ride for Dr. Guy. Mr. Fenton had been seized with an attack of pneumonia.

"An' it looks as if we'd have to tuck in an' hoe his row 'longside ours," said Silas by way of dubious consolation to Phil, who found himself thus forced to take up the work of assistant.

It proved true. Mr. Fenton battled valiantly, but he came off only a weak, worn-out victor. Spring work fell upon Phil and Silas. It was grudgingly done by Phil at first, but as the weeks went on he became a little more reconciled to the change in his plans, helped on by Silas with his bits of philosophy.

"When you've got to do a thing, don't spend your time groanin' over it. Sayin' your uncle's mean as pusley ain't goin' to help you do jobs. Better jest keep still and hold your breath for when you'll want it most."

Phil took the homely counsel. Letters came from Uncle Lemuel to whom Mr. Fenton's illness had been communicated, but not a word was found in them concerning Phil. Summer advanced, and Phil was glad to welcome his father back to work, not altogether for what it meant in lightening labor for himself.

"He looks pretty peaked," he confessed to Silas. "It don't seem to me that he'd better go at things before fall."

Having determined on that, some way it was easier to throw himself more heartily into the tedious labor before him, helped along by Silas, who kept saying: "There ain't any lane so long there's no turn to it."

Phil even began to whistle over his work. Then the lane turned so suddenly that it almost turned his head. It was in October when he sped home behind Lascar waving an envelope.

"From Uncle Lemuel," he shouted, as he drove up. "He has repented. See!" He flourished a goodly check before their eyes, and Jessie shouted with him.

It appeared repentant. The brief note said the sender had been thinking over Phil's preparation, and he was at liberty to make the enclosed sum go as far as it would in the matter.

"I'll do all of that. I can make it go for two years at Phillips," he enthusiastically informed Silas.

"I know how it could go further than that," observed Silas, slowly.

"I'd like to know how. I call that economy." Phil was half indignant.

"Floridy's more'n four times further than Phillips, an' I figure out that six months there'd be more'n two years at Phillips," Silas slowly drawled.

"I don't want to go to Florida. What do you mean? It's mine," he answered, doggedly.

"Nobody said it wasn't." Silas turned shortly away.

"I hear you are going to prepare for college," said Dr. Guy, stopping Phil on the road a few days later.

"Yes, sir," said Phil, radiantly. "My uncle is helping me."

"I hope your father does not think of taking up work this winter?"

Phil felt it to be a question, and another trembled on his own lips. He hesitated. He felt he was in full view of another turn in the lane. What was the use of investigating the matter? His father was old enough and wise enough to know what was best for his own health. The sooner he, Phil, got through school, the sooner he could give his father help. Then Silas' words came back. He shook himself, cleared his throat, and spoke:

"Dr. Guy, tell me truly just how father is. Is he—is he"—The words stuck.

"Phil," said Dr. Guy, looking at him sharply, "I will be plain. Your father is in no immediate danger, but there is a possibility—mind, I say possibility, not absolute certainty, you understand—that this coming winter, if rigorous, may prove too much for him in his weakened state."

"A New Hampshire winter is too severe for him, then?" Phil bluntly asked.

"A mild winter would give him the chance he needs—and we may have it," the doctor replied, noting the shadow on Phil's face, and adding: "But I would not worry needlessly."

"Thank you, sir." Phil touched Lascar and drove homeward. "Worry needlessly?" he repeated to himself. "I wonder now just what is 'needless worry!'"

He did not decide until late that evening. He went about the chores so mute that Silas felt called upon to become jocular and observe that if checks gave a body the grumps he hoped he'd never get them."

"I'm thinking," said Phil, shortly.

"An' if that's what's took him," said Silas to himself with a knowing nod, "it won't hurt Silas a hooter to stir his stumps an' do the chores himself." Therefore he milked three cows while Phil thought over one.

"Do you suppose you can help me out in something?" It was late when Phil tapped at Jessie's door to ask the question.

"That depends." But she drew another chair up to her tiny stove. "Just now it seems as though you had all the help you need," she archly ended.

"I never needed it more. Jessie, do you think that you and Silas and I could look after things this winter and take care of grandma?"

"What do you mean, Phil? I look after grandma now, and you—why, you are going to Phillips!"

"I came near forgetting that you have had a row of your own to hoe, Jessie. But I mean just this—I'm not going to Phillips if we can do this."

"Not going to Phillips?"

"No. Hear father cough"—as a sound came up to them. "Jessie, he has got to go to Florida. This running wild after an education and letting your folks work themselves to death while you're getting it, isn't going to pay anybody," Phil excitedly finished.

"O Phil, I am so glad you said it! I've been so afraid and so has ma, but you've been so disappointed."

"So selfish, if you please," he returned,

with an emphatic nod. "Well, Jessie, can you? Can we?"

"I can't see why not," she replied, warmly.

"Then mother goes, too, to care for him."

So it was settled. There were protests, but Phil would hear to none.

"Stuck an' hung like a tick," chuckled Silas to himself. "I guess his Uncle Lem didn't know 'twas in him."

Grandma Fenton had a word to say also. "You've sacrificed much for me," said she, putting her tremulous old hands on her son's arm. "Let your son know the blessedness of doing for you."

Before long the family of four was left to itself for the winter. Phil had declared that his sacrifice should be no half-hearted one. To this end not a hint of the inevitable discomforts crept into the cheery weekly letters that went from the snow-covered New Hampshire farm. He worked early and late. Grandma Fenton developed great patience with the young hearts that strove to serve her faithfully. Silas softened wonderfully in some things and sharpened up in all things needful to help spice their rather monotonous life. And Phil found some time for books.

With Jessie to encourage him, Phil decided that something could be learned by himself, so the two made an evening pastime of history and Latin grammar. Grandma Fenton napped meanwhile in her chair, and Silas, entering into the spirit of learning, vigorously practiced the (to him) long-unused art of writing, in which his mouth played as prominent a part as his pen.

"And it does beat the Jews what a body can do when he's a mind ter," was his expressed conviction as, after listening with open-mouthed admiration to Phil rattling off Latin verbs, he privately viewed the completed product of his own skill—a letter.

Nothing had been heard from Uncle Lemuel. Phil had written his thanks, telling him that as he had not specified that the money *must* be used in the school matter, he had invested it where he thought it would go the greatest distance. Then, as no reply came, the subject was dropped.

"I expect he is displeased, but I can't help it," Phil said to himself. "I've burned my bridges now, and there is no going back."

The curious part of it was that the more he thought of it the less he wanted to go back. Then there was no time. Spring was coming, and Dr. Guy had said that the ground gained by his father could be assured as permanent only by a delay in the South until the Northern spring was a settled fact. Phil wrote that to his mother, and sturdily insisted that the absent ones would not be wanted back at present. Then he pushed out into the work with a determination that when they did come, all should be done. At the same time he grew more and more thoughtful of Jessie, helping her at every turn—"contrivin' all sorts of contraptions to save her work," as Silas put it.

Then the lane turned again.

The sugar-bush, faithfully tended, had

yielded a store-room of sweets. The trailing arbutus had come to gladden Grandma Fenton's old eyes with its delicate loveliness more than once. Then there was a home-coming.

It brought more than was expected. When Silas drove up, with a broad grin illuminating his face, he helped down not only Mrs. Fenton and Mr. Fenton, whose look of health gladdened Phil's eyes as the two clasped hands, but there was a third party. And Silas actually beamed as Uncle Lemuel set foot upon the ground and turned to him with the testy expression, as his bag slipped, that he was "orked as a cow."

"Where did you run against him?" asked Phil, as soon as he could. Phil was not pleased, for the old man had hardly deigned to notice him beyond an audible sniff given at his first greeting.

"He ran against us," said Mrs. Fenton. "He walked in upon us one morning about a week ago. How he knew we were there, I do not know, for he is as reticent as—Uncle Lemuel."

"Has he said anything?" questioned Phil, hesitatingly.

"Nothing, except to remark that he was not pleased with some investments made lately; but I do not think he had reference to your matter," said she hastily, as she saw Phil's lengthened face. "He is queer, you know. I would not speak until he does," she advised.

Phil waited, but with some resentment, as he saw how his father had improved and how "grumpy" Uncle Lemuel seemed about everything. He was "putting his oar into everything," as Silas averred. He spent his whole time investigating. When he had not Silas under interrogation, he was questioning Grandma Fenton, and at last cornered Jessie so repeatedly with stern cross-examination that before she knew it she had told all about the past winter.

It was the day Phil and Silas were getting out the ploughshares from the shed, when the old man sauntered in to watch. Suddenly he turned to Phil.

"So you're the young fellow that tosses his money round as if it grew on huckleberry bushes—don't stick to your plan for using it."

"I—that is—no, sir, if you mean how I used the money you sent me," stammered Phil, confusedly.

"Do you remember what I said to you when I went away from here?" demanded the old man.

"Yes, sir—something about every tub standing on its own bottom, and other places for preparation aside from 'Phillips,'" answered Phil, bitterly.

Uncle Lemuel did not notice the tone. "What do you think of it now?" he continued.

"Think?" Phil looked up in some astonishment and then rushed on frankly: "I think the bottom went out of my tub for good when I used that money for something else. I'm not bothering about that, though; but, sir," and his head went up proudly, "if you are displeased about it, just give me time and I'll pay it back to you."

Uncle Lemuel looked at him oddly for a moment.

"So you've got the idee so many have—that a tub to hold must be bottomed

with money? Well, I'll tell you what I'm thinkin'. A tub that ain't bottomed with self-denial and self-reliance ain't worth a thruppence to a boy, and the makin' of jest sech a bottom's the very best prepyration a boy can git. And I'm thinkin' now"—he stopped long enough to chuckle—"that your tub'll stand, 'thout givin' way, any education you can put in it; so jest git yourself ready fer your 'Phillips.'"

Phil stood wringing his uncle's hand in speechless gratitude, but Silas slipped into the cow-stall to execute a "double shuffle," gasping between gusts of laughter: "Larnin' is a big thing. I knew the old man'd fill up the boy's tub when he got wind how he'd made its bottom."

Wilberforce, Ohio.

Only a Thing

IN a pretty, sunny parlor, modest but tasteful, two women were arranging flowers. One was the hostess, the other a visitor who was helping with the preparations for a tea that afternoon. It was from the visitor's hand that a delicate glass vase slipped and crashed to pieces on the hearth.

"O Ellen, I'm so very sorry!" she exclaimed, in distress. "The Venetian glass vase your sister brought from Italy—the very one I can't possibly replace. It's too bad!"

"It was pretty, and I'm sorry, of course," acknowledged Ellen frankly, burrowing promptly in a closet for the dust-pan; "but don't stand there frozen with horror, and your face like a tragic mask. After all, it's only a thing."

"Only a thing!" echoed the culprit, in a voice of astonishment tinged with indignation. "Of course it's a thing. Most things are things. But that doesn't prevent their being precious."

Ellen laughed outright.

"Most things certainly are things," she admitted, "and a few things are precious; but even then there's a difference. I forgot that you didn't know the family by-word, and couldn't finish it out for yourself."

"You see, I was quoting my name-aunt, who was the dearest, coziest, most comfortable, and yet most wide-awake and spirited old lady in the world. She always declared that the richest gain that came to her through age and experience was the perception of relative importance. Life is so much more easy and interesting if we never let ourselves be troubled about what need not really matter; and compared with people and actions, things, our mere little possessions, are after all so trifling. She deemed it disgraceful that anything less than war, earthquake or fire, affecting things, should make us unhappy."

"When a heart, a promise or a principle is broken," she used to say, "that's disaster, and one may grieve; but when a teapot is—a thing is only a thing. Laugh and take a brown pitcher, and the tea will taste just as good."

"I suppose it would," agreed Ellen's friend, reflectively, "if the laugh were genuine, but so many of us couldn't laugh. It's Emerson, isn't it, who says, 'Things are in the saddle, and ride mankind?' Only he should have said woman-kind; it's we housekeepers who are slaves to things."

"Oh, not all of us," protested Ellen, cheerfully. "Suppose you put the pink chrysanthemums in that old Dutch mug and twist the trailing fern round the handle—I'm not sure it isn't going to be pret-

tier than the Venetian vase, after all." — *Youth's Companion.*

BOYS AND GIRLS

THE GIANT WHO WANTED TO WORK

In a little Scotch kitchen, with rafters above,
And the wide-open fireplace that grand-mothers love,
The kettle was making a terrible din,
Would you guess that a giant was prisoned within?

No one knew what he said; no one heeded the noise;
People don't when they live in a house full of boys,
And, with grandma asleep, and James on the settle,
Small wonder they heard not the voice in the kettle.

"I'm a giant imprisoned!" the cry came again,
"I have strength for the work of a million of men;
Your ships I will carry, your carriages draw."
Jamie looked in surprise, but no giant he saw.

"I can print all your books, and your cloth I could weave;
Your grain I will grind, if you'll but give me leave;
Great weights I can lift, as you quickly will see;
Only give me more room. Come, my lad, set me free."

Just then grandma woke, and she cried,
"Lazy thing,
Have you nothing to do but hear tea-kettles sing?"
But he answered her gently, and told her his plan —
More room for the giant to do all he can.

Just a dream? No, indeed! You will own it was not,
When I tell you the name of the lad was James Watt.
'Twas the giant who is working for you and for me;
Aren't you glad that he listened, and then set him free?

— *Selected.*

THE FRINGY SIDE

REV. CHARLES N. SINNETT.

WHEN little Jenny saw one of the small, rocky islands on the Maine coast from the steamer's deck, she thought that it looked very bleak and lonesome. Grandmother could see all this very plainly in her face.

But how Grandmother smoothed her dress in a pleased and cheery manner a few moments later! That was when Jenny clapped her hands and said: "The island must have some nice, sunny places after all. Just see what a lot of birds are flying around it."

"Yes," said Grandmother, "they like to make their nests in such places."

"What, among those low bushes that I can see? Yes, those do make the island look as if it had a fringe all around it."

"And the fringe is on the side where the winds blow and beat the most. These are brave, hardy shrubs. Some of them are huckleberry bushes, and others are bayberry, with leaves that smell so sweetly when you rub them in your hands."

"Oh, I guess you must have been

among them lots of times," said Jenny, eagerly.

"That is true. When I was a little girl my father took me down here, and we went over many of these islands. Such a large number of gulls' and sandpipers' nests as we found! And I shall never forget my surprise when I saw several sweetbriar bushes full of roses growing in what I had thought at first sight such a dreary spot. There were some lady's-slippers, too, on the fringy side of one island, and they looked just as happy as if they had been growing in some sheltered nook on the mainland."

"That must have made you feel very happy."

"But it makes me still happier now to see my little girl learn so quickly to see there's always a fringy side to all the hard and dark-looking things in this life. I had to go ashore on several of these islands before I saw that precious truth."

Edmore, North Dakota.

THE HONESTY OF ELINOR

ELINOR was carefully and patiently adding the last long column of figures for her morning lesson.

"Two an' t'ree an' nine an' five makes nine an' one to carry," she whispered to herself. Just as she put down the last figure, Miss Brown's brisk voice announced the end of the hour, and all the grimy and much-erased "number papers" were made into a neat pile and put on the teacher's desk. As Elinor sat with hands folded in front of her, she was busy with very pleasant thoughts.

"I worked very carefully," said she to herself, "and probably I'll get 100 per cent., and then I can go to the city with father." For at dinner yesterday father had said, "If any child gets 100 in arithmetic tomorrow, I'll take him to town when I go on Saturday."

A trip to town with father was the greatest treat a little girl of six could possibly have, and, Elinor thought, quite worth a good number paper. She ran all the way to school next morning to get her standing; and, oh, joy! Miss Brown, smilingly gave back a paper with a big blue-penciled "100" at the top. A radiant little girl answered questions and did hard tasks cheerfully that morning; for was not the treasure hers? Near the end of school, however, something happened to disturb her joyful anticipations. When they were overlooking yesterday's papers in class, Johnny gave "54" for the answer of a certain example. Elinor looked at her paper for the comparison, and found, to her horror, that hers was "53." Johnny was right, for teacher said so; and, if Elinor were wrong, what should she do about her 100 per cent. and the treat? "Ought I to tell?" she thought anxiously.

Her decision was quickly made; and at the close of school a forlorn little body waited in her seat while all the long files passed slowly by, all gazing in wonder at poor Elinor. When the last footstep had gone downstairs and out of doors, she went to Miss Brown and explained.

"Why, yes, Elinor," said her teacher, "to be sure! How careless I was to mark that right when it was really

wrong! That makes your mark '90,' doesn't it?" And she took out her big blue pencil, and with it made the change that so disappointed all Elinor's hopes.

Elinor did not run home with a happy face that day. In fact, she couldn't help crying just a little. It was very hard when she had worked so, and thought she had won her prize. They were half through dinner when she got home; and, as she stepped into the dining-room, father sang out, without noticing her tears —

"Well, did you get 100, Elinor?"

That brought the tears afresh, and she sobbed out the whole story in mother's arms. When father knew, he said:

"Why, come here, childie! Father's prouder of an honest little girl than of any number of 'hundreds.' You were a good child to tell Miss Brown." And he kissed her tenderly.

"I'm sure she understands," said father to mother that evening, "and I'm going to take her, anyway. It was a fine thing for the little thing to do."

On the next Saturday morning in a train bound for Boston sat a happy little girl, who kept a close grasp of father's first finger, and smiled brightly at all the other passengers.

"Just think," she said to herself, "if I hadn't told, I'd have come just the same; but I'd have felt so mean! And now I'm going, and I was honest, too, and father is pleased. After now," says the wise little lady, "I'll always be honest and truthful, for it's the very best thing to be." — ELIZABETH CRANE PORTER, in *Christian Intelligencer*.

The Elevator Boy

THERE was a lean, freckle-faced boy who a year or two ago ran the elevator up and down in an old shabby office building in Philadelphia. I often went up in it, but certainly I never suspected "Billy" of any noble quality which raised him above other boys, high as was Saul among his brethren.

But one day the old house began to shudder and groan to its foundations, and then one outer wall after another fell amid shouts of dismay from the crowds in the streets. And Billy, as these walls came crashing down, ran his old lift up to the topmost story and back again, crowded with terrified men and women. He did this nine times. Only one side of the building was now standing. The shaft of the elevator was left bare, and swayed to and fro. The police tried to drag the boy out of it, and the mass of spectators yelled with horror as he pulled the chain and began to rise again above their heads.

"There's two women up there yet," said Billy, stolidly, and he went on up to the top, facing a horrible death each minute, and knowing that he faced it. Presently through the cloud of dust the lift was seen coming jerkily down with three figures on it. As it touched the ground the whole building fell with a crash. The women and the boy came out on the street unhurt and a roar of triumph rose from the mob. Scores had been saved by the fidelity of the heroic elevator boy.

But it was six o'clock, and Billy slipped quietly away in the dusk and went home to his supper. For your real hero does not care to remain for the shouts and clapping of hands. — REBECCA HARDING DAVIS, in *Interior*.

THE SUNDAY SCHOOL

REV. W. O. HOLWAY, D. D., U. S. N.

First Quarter Lesson XII

SUNDAY, MARCH 20, 1904.

MATTHEW 14: 13-23.

JESUS FEEDS THE FIVE THOUSAND

I Preliminary

1. **GOLDEN TEXT:** *Jesus said unto them, I am the bread of life.* — John 6: 35.2. **DATE:** A. D. 29, in the spring.3. **PLACE:** Probably near the town of Bethsaida-Julias, on the northeastern shore of the Sea of Galilee — the plain of El Butaiha.4. **PARALLEL NARRATIVES:** Mark 6: 30-46; Luke 9: 10-17; John 6: 1-15, 22-25.5. **HOME READINGS:** Monday — Matt. 14: 13-23. Tuesday — Exod. 16: 11-18. Wednesday — 2 Kings 4: 38-44. Thursday — Mark 8: 1-9. Friday — John 6: 5-13. Saturday — Deut. 8: 1-6. Sunday — John 6: 41-51.

II Introductory

The Twelve returned in due time from their first apostolic tour, and reported their novel experiences to their Master. The toll of their journeys, the depressing news of the murder of the Baptist and the association in Herod's conscience of our Lord with that fearless prophet, the exactions of the multitude — coming and going constantly and absorbing the time so completely as to allow no leisure even for eating — rendered it necessary to seek a temporary respite and privacy. Jesus therefore invited the little band to go "apart into a desert place, and rest awhile." Taking to their boat, they started along the coast to a point some six or eight miles east of Capernaum, in the tetrarchy of Herod Philip. But their plans were thwarted. Some of the people noted the direction the boat was taking, and anticipated its destination. Running along the shore and spreading the report as they ran, their numbers rapidly grew, the village populations and Passover pilgrims joining in the movement; and when the boat touched the land, the place was no longer a "desert." The plain and the slopes were "alive with multitudes who showed by their very presence that they felt themselves like sheep without a shepherd" (Geikie). The sight awakened our Lord's compassion. Without a word of complaint at the frustration of His plan, He began afresh to teach them the truths of His kingdom and to heal their sick.

The day drew to its close. The multitude, taking no thought for their bodily wants, listening eagerly to the words of life, showed no inclination to disperse. In a brief space darkness would settle down upon them, hungry and far from home. The disciples grew anxious, and urged Jesus to send the people away, that they might find food in the neighboring villages. To their surprise and bewilderment He replied, "Give ye them to eat." They could not understand Him. To buy even a mouthful of apiece for so great a number would require two hundred denarii-worth of bread. On His inquiring how many loaves they had, Andrew reported that a lad in the company had five barley loaves and two small fishes; but what were they,

he asked despairingly, among so many? "Make the men sit down," said Jesus; and the Twelve soon arranged the people so that they reclined in companies of fifty or a hundred on the green grass. This done, He blessed the five loaves and two fishes, and gave thanks; then, breaking the cakes, He distributed them to the disciples and they to the multitude; and the fishes, too, divided He among them. All ate, all were satisfied, and yet five thousand men, besides women and children, partook of this feast, and the broken pieces left over filled twelve baskets.

III Expository

13. When Jesus heard — of the Baptist's death, and the way in which he was confounded in Herod's mind with the be-headed prophet. Departed thence by ship (R. V., "withdrew from thence in a boat") — from the neighborhood of Capernaum. Desert place — a region thinly inhabited. See "Place" above. People . . . followed him on foot. — His departure was at once noticed — also the direction the boat was taking. As it was probably propelled by oars and hugged the shore, the crowd could easily keep up with it.

14. Jesus went forth — landed. According to John's account (6: 3-5), the disciples on landing went up some hill or cliff near at hand, and then saw the crowd. Their retirement was brief, even if they got any after disembarking. Saw a great multitude — swelled by the Passover pilgrims on their way from the north toward Jerusalem. Moved with compassion — no hint at being angry at the loss of His hoped-for rest. Our Lord was often weary in body, but never in compassion. According to Mark, His emotions were excited "because they were as sheep not having a shepherd." Healed their sick — also taught them (Mark). "They were destitute of teachers. They had no guides but the blind scribes and Pharisees. They had no spiritual food but man-made traditions" (Ryle).

15. When it was evening (R. V., "when even was come") — the "first evening," between 3 P. M. and 6 P. M.; the "second evening" began when the first star appeared. His disciples came to him — probably seizing the opportunity of a pause in His discourse. In John's account we learn that our Lord, to test the faith of His disciples, had already put the question to Philip, "Whence shall we buy bread that these may eat?" and had received an uncertain answer; "though He himself knew what He would do." The disciples finally became alarmed at the situation — so large a crowd of people and so far from their homes, in such a lonely place, and no provision for their wants. So charmed were the multitude with the words of Christ that they were utterly self-forgetful of bodily anxieties. The time is now past (R. V., "already past") — either the time for teaching, or the time of the evening meal, or the time of daylight. Send the multitude away. — Don't detain them longer. Dismiss them at once, that they may provide for themselves before night comes on.

16. Give ye them to eat — a strange and seemingly impossible command — yet, considering its source, not impossible — and well calculated to excite their attention and prepare the disciples for some remarkable interposition on the part of their Master. It seems, however, to have failed in its expected effect. They fell to calculating the cost of buying sufficient food, instead of reflecting that He who had filled their nets with fish when He called four of them

to the discipleship, could as easily set a table in the wilderness.

Brethren, the day is wearing away; this is a desert place; there are hungry, perishing multitudes around us; and Christ is saying to us all, "Give ye them to eat." Say not, "We cannot, we have nothing to give." Go to your duty, every man, and trust yourselves to Him; for He will give you all supply, just as fast as you need it. You will have as much power as you believe you can have. Suppose, for example, you are called to be a Sabbath-school teacher, and you say within yourself, I have no experience, no capacity; I must decline. That is the way to keep your incapacity forever. A trace to these cowardly suggestions! Be a Christian, throw yourself upon God's work, and get the ability you want in it. With your five loaves and two fishes, He will show you a way to feed thousands (Bushnell).

17. They say unto him. — "One of his disciples, Andrew, Simon Peter's brother, saith unto Him," etc. Andrew, then, made the report of the condition of the commissary department. He found a lad who had five barley cakes and two fishes. The cakes were round and flat, resembling our biscuit or crackers. "The fare of the Lord and of His disciples was the poorest. Indeed, barley bread was almost proverbially the meanest" (Edersheim). Two fishes — doubtless the small variety, caught by thousands in the lake, about the size of sardines, and pickled so as to be eaten with bread.

18. Bring them hither to me. — Says Dr. Joseph Parker: "Take your resources to Christ, and you will come back multiplied. This accounts for your non-success, my friends. You are using your little store without passing it through the all-multiplying fingers. If you were more religious, you would be more successful."

19. Commanded the multitude to sit down — in companies "by fifties" (Luke); "by hundreds and fifties" (Mark). The parties were arranged probably in the *trichinia* shape (somewhat like a horse-shoe), the customary orderly arrangement at feasts. Reclining in this method, they could be supplied with ease and quickness. Grass. — It was in the spring, just before the Passover. Took the five loaves — one for a thousand men! The multiplication apparently did not take place until the distribution began. He blessed — in John, "having given thanks." Edersheim sup-

Spring Humors

Come to most people and cause many troubles,—pimples, boils and other eruptions, besides loss of appetite, that tired feeling, fits of biliousness, indigestion and headache.

The sooner one gets rid of them the better, and the way to get rid of them and to build up the system that has suffered from them is to take

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plies from Talmudic sources the probable language of this blessing: "Blessed art Thou, Jehovah our God, King of the world, who causes to come forth bread from the earth!" Gave . . . to his disciples — the pieces for distribution. So He distributes through His ministers the bread of life to a famishing world.

20. Did all eat and were filled — satisfied. It is utterly foolish and unprofitable to attempt to explain the rationale of this miracle. Took up of the fragments that remained (R. V., "took up that which remained over of the broken pieces").— Says Whedon: "This shows that the miracle was performed upon the bread and not upon the stomach. There was an actual increase of the amount of the material, not a supernatural cessation of the appetite under an imaginary or conceptual food." Twelve baskets full — the common wicker baskets used by the Jews, especially on journeys, for carrying their food, that they might not contract ceremonial pollution by obtaining it from the heathen. The broken pieces were collected, both because no waste was to be allowed, and to show conclusively the magnitude of the miracle — far more being left after feeding the host than they had at first.

21, 22. Five thousand men, beside women and children. — Previous miracles had been wrought upon individuals; evidently it was as easy for Jesus to work a miracle for five thousand as for one. Straightway — as soon as the multitude had been fed. Jesus constrained. — Constraint implies disinclination. The disciples were naturally unwilling to leave their Lord at this juncture. They had caught the enthusiasm of the people. They had heard the low murmur that "this is indeed the Prophet that should come into the world." They were keenly sensitive to the rising excitement, which, if not checked, would have forced the kingship upon Jesus (John 6: 14, 15). They wanted to stay, and our Lord therefore had to compel them to go. Go before him unto the other side. — Mark says "to Bethsaida;" John says, "to Capernaum." Opinions are divided as to which Bethsaida is meant, or whether there was more than one.

23. When he had sent the multitude away — like a polite host, dismissing His guests; performing the act gently but firmly. Went up into a (R. V., "the") mountain to pray. — The mountain was probably the one overlooking the scene of the miracle. He was not too tired to pray after the day's exhaustion. Perhaps prayer was to Him a needful spiritual solace after the materialistic excitements of the past hours.

It was, we may reverently say, as if in this unwonted stir of popular excitement — not against Him, but in His favor — this nearness to a path of earthly greatness, instead of that which led onward to the cross, He saw something like a renewal of the temptation in the wilderness needing special communion with His Father, that He might once again resist and overcome it. And once again, therefore, He desired to pass through the conflict alone, as afterwards in Gethsemane, with no human eye to witness the temptation or the victory (Plumptre).

IV Illustrative

Only men who think stand awestruck in

the presence of the accustomed. The ordinary man is dulled by phenomena which are repeated. That a farmer tossing a few bushels of wheat into the ground should be able to feed five thousand men is indeed wonderful to the man who stops to think about it, but the thing has been done so many times that we number it among the commonplaces, and hurry on to look at something more spectacular and unique. That matter should increase in the warm and wonder-working hands of God's only Son is not, when rightly looked at, a whit more marvelous than that grains of wheat should multiply when acted on by the forces of God's earth.

It is a great miracle in every one of its dimensions. It made a deep and lasting impression. Its impressiveness arose not only from the character of the miracle itself, but also from the time of it, and from the striking discourse by which it was followed. It is the only miracle narrated by all four evangelists. Indeed, it is more than a miracle; it is a parable also. Down under the details and circumstances of the miracle lie great mines of meaning. We may call it the queen of the miracles (Charles E. Jefferson).

COMMON ORDER OF WORSHIP

of the
Methodist Episcopal Church
and

Methodist Episcopal Church, South

THE following Order of Worship, unanimously adopted by the Joint Commissions of the Methodist Episcopal Church and of the Methodist Episcopal Church, South, at their meeting in Ocean Grove, N. J., July 7, 1903, is hereby officially published for the use of the two churches by unanimous order of the Joint Commissions at their meeting in Nashville, Tenn., Feb. 24, 1904.

Order of Worship

Let all our services begin exactly at the time appointed; and let all our people kneel in silent prayer on entering the sanctuary.

[I. Voluntary, instrumental or vocal.]*

II. Singing from the Common Hymnal, the people standing.

[III. The Apostles' Creed, recited by all, still standing.

I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ his only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; the third day he rose again from the dead, he ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.]

IV. Prayer, concluding with the Lord's Prayer, repeated audibly by all, both minister and people kneeling.†

[V. Anthem, or Voluntary.]

VI. Lesson from the Old Testament, which, if from the Psalms, may be read responsively.‡

[VII. The Gloria Patri.

[Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is

* Parts enclosed in brackets may be used or omitted.

† Let all our people be exhorted to kneel in prayer, keeping their faces toward the minister.

‡ In the afternoon or evening the Lesson from the Old Testament may be omitted.

HOW TO FIND OUT

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains the linen, it is evidence of kidney trouble; too frequent desire to pass it, or pain in the back, is also convincing proof that the kidneys and bladder are out of order.

What to Do

There is comfort in the knowledge so often expressed that Dr. Kilmer's Swamp-Root, the great kidney remedy, fulfils every wish in curing rheumatism, pain in the back, kidneys, liver, bladder, and every part of the urinary passage. It corrects inability to hold water and scalding pain in passing it, or bad effects following use of liquor, wine, or beer, and overcomes that unpleasant necessity of being compelled to go often during the day and to get up many times during the night. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine, you should have the best. Sold by druggists in fifty-cent and one dollar sizes.

You may have a sample bottle of Swamp-Root, the great kidney remedy, and a book that tells about it, both sent absolutely free by mail. Address, Dr. Kilmer & Co., Binghamton, N. Y. When writing, be sure to mention that you read this generous offer in Boston ZION'S HERALD. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

now, and ever shall be, world without end. Amen.]

VIII. Lesson from the New Testament.

IX. Notices, followed by collection, during or after which an offertory may be rendered.

X. Singing from the Common Hymnal, the people standing.

XI. The Sermon,

XII. Prayer, the people kneeling.‡

XIII. Singing from the Common Hymnal, the people standing.||

XIV. Doxology and the Apostolic Benediction. (2 Cor. 13: 14.)

S. M. MERRILL,

W. W. DUNCAN,

Chairmen.

JNO. J. TIGERT,

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J. E. GODBEY,

R. E. BLACKWELL,

Commissioners of Methodist Episcopal Church, South.

Nashville, Tenn., Feb. 26, 1904.

‡ The order of prayer and singing after sermon may be reversed.

|| An invitation to come to Christ, or to unite with the church, should be given when this hymn is announced.



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OUR BOOK TABLE

THE ANTHRACITE COAL COMMUNITIES. By Peter Roberts, Ph. D. The Macmillan Co.: New York. Price, \$3.50.

Dr. Roberts has already done most excellent work in giving us a very valuable volume on "The Anthracite Coal Industry," wherein he presented the economic conditions and relations of the co-operative forces at work in this great department of modern organization. This companion book, now issued, he calls "A Study of the Demography, the Social, Educational, and Moral Life of the Anthracite Regions." It takes up in the most thorough-going way such themes as: "The Intellectual and Religious Life," "The Men at the Bar," "Those who Save Money," "Our Criminals," "Politics in Mining Communities," "Different Ways of Living," the "Schools," "Condition of the Women." The author has had exceptional advantages for the prosecution of his investigations, and has evidently taken great pains to be accurate and fair. It is in every sense a scholarly and satisfactory production. He is in full sympathy with the people he describes, and yet he does not hesitate to sit in judgment on them at some points. He says: "Measured by whatever standard one chooses, the conviction still remains that the major part of the \$234,000 annually spent by our mine-workers for reading material is either wasted on trash, or spent for that which debases and defiles." "Temperance sentiment has not increased in the last fourteen years. The saloon is a greater power today in the anthracite coal fields than ever before." "Higher wages and shorter hours are not necessarily synonymous with improved economic and social conditions among the working classes." "The selfishness of some trades' unions has never been equaled by the most tyrannous of capitalistic monopolies. One class of wage-earners in the attempt to raise its wages inflicts suffering and death upon another class of wage-earners. Is there a better way? Not so long as workingmen, driven by a desire to improve their lot, base their hopes upon objective realities, while neglecting the man, the centre of our civilization." He shows how rapidly the Slavs save money by their wonderful thrift. The Anglo-Saxons spend in luxury "a monthly sum amply sufficient to procure the Slav the means of subsistence." The average man among these classes will save from \$20 to \$25 each month. A Hun who worked for \$1.38 a day, in eight years returned home with \$2,000 saved. A young Ruthenian saved, from his labors in the coal fields, \$1,500 in ten years. Yet the Slavs and the Poles are the heaviest drinkers. We are tempted to make further quotations of vital facts from these teeming pages, but our space forbids. It is a mine of information.

ASTERS AND GOLDEN-ROD; and Other Poems. By George Lansing Taylor, D. D., L. H. D. Eaton & Mains: New York. Price, \$1. net.

No less than 117 poems by the late Dr. Taylor are here gathered for preservation. They make an important and precious collection, in merit ranking far above the usual verse volumes which are so constantly coming from the press. We have looked them through with great interest. "In the Maelstrom" is a wonderful production. Some of the Bible ballads, such as "The Repulse of Benhadad" and "The Sword of the Lord and of Gideon," ring out with amazing power. Here is "Dare to be right, dare to be true," with which we have so long been familiar. Here are many most excellent sonnets on such themes as "Duty," "Victoria," "Edward VII.," "Inspiration," "Love," "John Wesley." The latter is called "One high, strong,

strenuous soul, unanimous with God." There are worthy lines in commemoration of John McClintock, Gilbert Haven, Daniel Curry. Dr. Taylor is sure to take rank as one of the foremost poets of the Methodist Church.

THE ADVENTURES OF ELIZABETH IN RUGEN. By the author of "Elizabeth and Her German Garden." The Macmillan Co.: New York. Price, \$1.50.

Rügen is the largest island possessed by Germany, lying in the Baltic Sea, off the coast of Pomerania. The author, with her maid, drove around it (though she would have preferred to walk, had a suitable companion been available), taking eleven days. It is the experiences of these days that make up the book. She makes, of course, the very utmost of all the little happenings, gives extended conversations in detail, and describes everything of the slightest interest on the journey. "Elizabeth" has an observing mind, finding inspiration everywhere, and an entertaining style, so that her readers fully enjoy the trip with her. It is a delightful volume, pervaded by the same nameless charm that held captive her readers as "Elizabeth" pictured her "German Garden."

BUSINESS EDUCATION AND ACCOUNTANCY. By Charles Waldo Haskins. Harper & Brothers: New York.

This is a posthumous collection of isolated essays and addresses on related topics, such as "The Scope of Banking Education," "Business Training," "The Science of Accounts." The author, who died suddenly of pneumonia about a year ago, was at the head of his profession, and was busily engaged in developing it into what he felt it should and might become, when he was called away. The volume is at once a memorial to the departed and an important contribution to larger ideas as to the systematic study of finance in our schools and colleges.

THE STORY OF THE LOPEZ FAMILY. Edited by Canning Eyo. James H. West Co.: Boston. Price, \$1.

A page from the history of the war in the Philippines, told in familiar letters by a Filipino young lady, Juliana Lopez. The family in question claim to have suffered great wrongs at the hands of the United States officers and Government, and this book is designed to arouse sympathy in their behalf, and also make sentiment in behalf of Filipino independence, to which this family was, and is, devoted. The dedication is, "To the people of the Philippine Islands, who, for the sake of liberty, have suffered at the hands" of the American nation. The persistent little band of anti-imperialists may find some justification in these pages, or think they do, for their attacks on the national policy; but that policy, in spite of very possible, or probable, errors in its mode of execution, we are still firmly convinced, is the correct one, and will more and more show itself to have the Divine sanction. With our enormous and ever-increasing power we cannot shirk the responsibilities that pertain thereto in the arena of the nations.

THE MEN OF THE BEATITUDES. By Albert J. Southouse. Jennings & Pye: Cincinnati. Hodder & Stoughton: London. Price, \$1.25.

An English book, brought out on this side the water by our Western Methodist House, with its customary enterprise. It is really a series of homilies or didactic sketches connected with our Lord's Sermon on the Mount. Yet all parts of the sermon are not taken up, which is a pity and somewhat disappointing, especially when we find some of the most crucial portions, like the passage about retaliation, omitted. Nor can we quite say that the treatment of the various topics shows the presence of a master mind which thoroughly grasps the

theme and throws fresh light upon it, or even summarizes in graphic fashion what has been already brought out by other minds. It is not exactly commonplace comment, and yet at times it verges pretty near it. Many good things, however, are said, and the style is, on the whole, attractive and sprightly. Good, and only good, will be obtained by him who reads it.

THE CHURCH AND YOUNG MEN. By Frank Graves Cressey, Ph. D. F. H. Revell Co.: New York. Price, \$1.25, net.

This book — a study of the spiritual condition and nature of young men and modern agencies for their improvement — is the outgrowth of several years of work among young men, with the results of a year of careful investigation as to what is being done in the United States for their religious betterment. It was undertaken primarily in partial fulfillment of the requirements for the degree of Doctor of Philosophy in the Divinity School of the Chicago University. But its leading aim has been to promote the spiritual welfare of young men. It takes up the Sunday-school, the Y. M. C. A., the Salvation Army, the Roman Catholic Church, the Institutional Church, the Young People's Societies, and the Brotherhoods, including the Gideons. The discussion is very fair, and the whole tone wholesome. Much information is imparted, and while it by no means solves the hard problems connected with the subject, no one can read it through without getting some good suggestions that will be helpful.

SEVASTOPOL AND OTHER MILITARY TALES. By Leo Tolstoy. Translated by Louise and Aylmer Maude. Funk & Wagnalls Co.: New York. Price, \$1.50.

Here are three stories about the famous siege of Sevastopol, in 1854 and 1855. These are followed by three other stories written

On a Ranch

Woman Found the Food that Fitted Her

A newspaper woman went out to a Colorado ranch to rest and recuperate, and her experience with the food problem is worth recounting:

"The woman at the ranch was pre-eminently the worst housekeeper that I have ever known — poor soul and poor me!

"I simply had to have food good and plenty of it, for I had broken down from overwork, and was so weak I could not sit up over an hour at a time. I knew I could not get well unless I secured food I could easily digest and that would supply the greatest amount of nourishment.

"One day I obtained permission to go through the pantry and see what I could find. Among other things I came across a package of Grape-Nuts, which I had heard of, but never tried. I read the description on the package and became deeply interested, so then and there I got a saucer and some cream and tried the famous food. It tasted delicious to me, and seemed to freshen and strengthen me greatly, so I stipulated that Grape-Nuts and cream be provided each day instead of other food, and I literally lived on Grape-Nuts and cream for two or three months.

"If you could have seen how fast I got well, it would have pleased and surprised you. I am now perfectly well and strong again, and know exactly how I got well; and that was on Grape-Nuts that furnished me a powerful food I could digest and make use of.

"It seems to me no brain-worker can afford to overlook Grape-Nuts after my experience." Name given by Postum Co., Battle Creek, Mich.

Get the miniature book, "The Road to Wellville," in each package.

in 1855 and 1856. It is part of a complete edition of the works of the great Russian author, which are being brought out in fine shape by Funk & Wagnalls, and will be highly appreciated by all who admire his peculiar style and ideas. This was the first of Tolstoy's works to gain international recognition, and now, after the lapse of nearly a half-century, it appeals again, the author still living, to the reading public. It well brings out the psychology of war, and puts one in the midst of the terrible scenes described.

SCHUCKING'S DIE DREI FREIER. Edited by Otto Heller. Ginn & Co.: Boston. Price, 30 cents, net.

A small German text-book, with introduction and notes adapted to the needs of students in their second year, and furnishing excellent sight-reading for those more advanced. It is the first time this story has been printed out of Germany, and the first time it has been edited.

Magazines

—The *Methodist Review* for March comes with almost unparalleled promptitude. We have paid our respects elsewhere to the excellent first article by Bishop Moore, wherein he argues so cogently for a missionary episcopate in Eastern Asia—a position which has our heartiest approval. This is the only article in the whole number which betrays any consciousness that we are on the eve of a very important General Conference. Indeed, the table of contents seems unusually lacking in topics that are in touch with the times. The subjects taken up are: "Wordsworth," "Browning," "Lipsius," "Herder," "Hofmann," "Paradise Regained," "Agnosticism," "Our Literary Bible," "The Intellectual Life of Jesus," "Some German Critics," "Praying for Things." (Eaton & Mains: New York.)

—*Lippincott's* for March has, besides the ordinary short stories, "Reminiscences of Whistler," and a complete novel by Neith Boyce, entitled, "A Provident Woman." (J. B. Lippincott Company: Philadelphia.)

—The March number of *Scribner's* contains Mrs. George Banoroff's letters, Mr. Robert Grant's "The Undercurrent," and Captain Mahan's "The War of 1812." Other articles are: "The Search for the Western Sea," "Home Sketches," "Richard Strauss," "Music and

Life" (six drawings in tint), and several stories. (Charles Scribner's Son's: New York.)

—The *Contemporary Review* for February has contributions on "School Reform," "Free Trade," "The Modern German Novel," "Professor Laisy," and the "Teaching Church." (Leonard Scott Publication Co.: New York.)

—*Everybody's Magazine* has no continued stories, but has a number of strong articles as well as some interesting fiction. Arnold White, who has spent many years of his life in Russia and been favored with personal interviews with the Tsar, contributes a study in his personality which awakens our sympathy for him, but does not increase our respect. It would appear that he is a man of good impulses, but weak and very much in the hands of his entourage. "Iaft and the Philippines" is well treated. "J. Pierpont Morgan's Work as an Asset" sets forth the wonderful facts as to the rise and decline of this great financial potentate. "How to Get Strong," "A Peep Behind the Curtain," "Boston" in drawings, "The Telegraphers' Contest," are some of the other articles in this well-edited magazine. (Ridgway-Pfayer Company: Union Square, New York.)

—The *Century* for March is an extremely rich number, with something in it for everybody. There are plenty of stories—adventurous, tragic, romantic, comic. There are articles on topics of wide personal interest, concerning the new Pope, Prince Bismarck, and the author of "Mary had a Little Lamb," who seems to have been Mrs. Sarah J. Hale, and not John Roulstone, as has been claimed in this vicinity in behalf of the Sterling heroine. There are contributions on trade subjects, the "Paris Bourse," "Economic Changes in Asia," "Labor Unions," the "United Workman." Mr. Ogden, of the New York *Evening Post*, talks on "The Making of Public Opinion," and Mr. John Burroughs on "Humanizing the Animals." Mr. E. Thompson Seton continues his sketches of nature; the "Thackeray Letters" are continued, also Jack London's story, "The Sea Wolf," and Mrs. Goodwin's "Four Roads to Paradise." (Century Company: New York.)

—The first article in the March *Atlantic Monthly* on the "Abuses of Public Advertising" is exceedingly instructive and suggestive. There is a reform in this direction which greatly needs helping along. "The Small Business as a School of Manhood" sets one to thinking. "A Letter from Germany," by William C. Dreher, is full of intelligent comment on affairs over there. "Race Factors in Labor Unions" shows large information in that important line. Other topics well treated are: "Theodor Mommsen," "Prescott the Man," and "Books Unread," the latter by T. W. Higginson. (Houghton, Mifflin & Co.: Boston.)

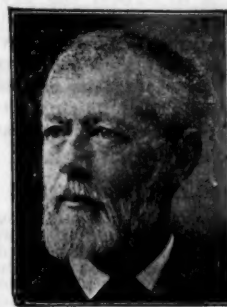
—The principal features of the *American Monthly Review of Reviews* for the month of March are the illustrated story of the Russo-Japanese War, a series of sketches of the Russian commanders on sea and land in the Far East, and of the men who are "doing things" for Japan at the present moment, with portraits; a sketch of the career of the late Senator Hanna, by L. A. Coolidge; and an illustrated article describing the Baltimore fire, by Joseph M. Rogers. In the editorial department, "The Progress of the World," the Far Eastern situation, political developments in Europe, legislation in Washington and in the States, the cotton panic, and other events and doings of the month are fully chronicled. (Review of Reviews Co.: 13 Astor Place, New York.)

—The leading illustrated article in the *Methodist Magazine and Review* for March is one on Allison University, at Sackville, N. B. It has eighteen excellent cuts and a descriptive paper of marked literary flavor. Other well-illustrated papers are: "The Argentine Republic," "Recent Progress in Japan," and "The Sailor's Sister," an eloquent tribute to Miss Weston, founder of the Sailors' Homes, and beloved of British seamen throughout the world. (William Briggs: Toronto.)

—The *World's Work* for March shows no falling off in its high standard. In fact, the noteworthy features are so many that it crowds our space unduly to make proper note of them. One of the very best articles is by Gay Warfield on "What has Followed the Coal Strike," wherein he shows how the operators have munificently recouped themselves for their losses at the expense of the public, and how

WHAT METHODISTS THINK OF CHRISTIAN FAITH IN AN AGE OF SCIENCE

By WILLIAM NORTH RICE, PH. D., LL. D.
Professor of Geology, Wesleyan Univ.



Unusual Comments

"This book, written by a man who has occupied with distinction the chair of Geology for over thirty years deserves a notable place among the works written in our time and dealing with the relations of scientific progress to religious faith. Dr. Rice has furnished a work to quicken one's intellect, awaken thought, provoke questioning, and induce discussion." — *Western Christian Advocate*.

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This book, written on the same lines as Bishop Moule's "Thoughts for the Sundays of the Year," which achieved such a notable success, is a series of 52 short Sunday readings. Dr. Moule's work has the sympathetic quality that appeals to every sincere man and woman; his thoughts are ennobling, and his observations apt and to the point, for they combine his wide learning and evangelical teaching.

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NEW YORK

dissatisfied the miners are at what has proved to be the outcome; they are thoroughly sick of arbitration. Edward Box, editor of the *Ladies' Home Journal*, tells "Why People Disbelieve the Newspapers," showing clearly what excellent reason there is for such disbelief, and how reckless as to truth most newspaper managers are. Other high-grade contributions are on "Korea, Japan, and Russia," by Robert E. Speer; "Ten Years' Advance in Railroadings," by H. L. Stone; "Ballooning over the Alps," "Farming under Glass," etc. (Doubleday, Page & Co.: New York.)

—People who feel an inclination, as most people do, to "read up" on Japan, Korea and Russia, and their relations and entanglements, will find in the *Living Age* for March a very serviceable classified list, several pages long, of the freshest and most accessible books on these countries.

How Epworth Organs are sent "on probation."



Whether for home or church, the selection of an organ is a matter of sufficient importance to take every reasonable precaution against making a mistake. This is doubly true of a church organ, for it has a harder place to fill.

Committees often find it hard to make choice—the various catalogues perused usually tending rather to confusion than to intelligent decision.

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This plan of selling avoids the useless middle expense and is highly satisfactory to all concerned. Write for Catalogue, and mention this paper.

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Hope St. Church, Providence

Jubilee Week

The most notable event in Providence Methodism in many years was the jubilee week at Hope St. Church, Feb. 21 to 28, over the payment of the long-standing, crushing church debt of \$7,500. When the present pastor, Rev. Rennetts C. Miller, was appointed there six years ago, the question of closing the church was seriously considered, as the following letter written him by his presiding elder at that time clearly indicated:

Providence, R. I., March 26, '98.

DEAR BROTHER MILLER: How would you welcome a year of harvest work with about equal opportunities for success or failure, and the beginning of the enterprise looking like sacrifice writ large? I have such a place, and I want a brave man and a courageous woman for the place. Yourself and wife seem to be the right persons—no other family in my moving list so draws upon my vision as I look for the needed grit and grace. The place is Hope St. (almost a misnomer). The salary this year is \$1,000 and house. The salary next year will be—not zero—but so low that I want a man to go for what he can get, and not expect an estimate at the first quarterly conference. The salary will be in the neighborhood of \$500 and house. Success will make it more. Dare you try it? I do not think you can lose. It is a missionary opportunity. Pray twice, think once—pray again—and write. Fraternally,

E. C. BASS.

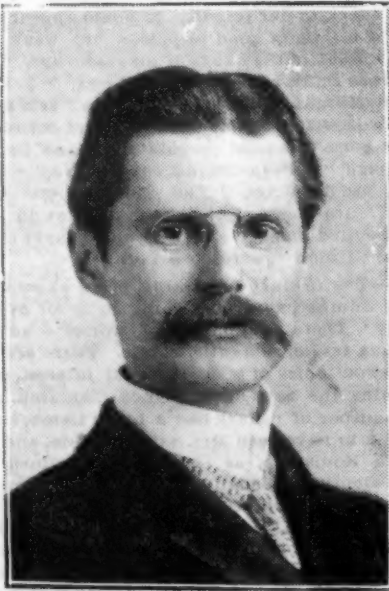
A few years previous to the present pastorate several of the leading men of financial resources had died, removed, or had financial reverses—representing a loss of several hundred dollars annually to the church. This, together with other problems and the \$7,500 debt, made the heroic people there feel that foreclosure of mortgage or the sale of the property was inevitable. After Mr. Miller's appointment he spent two years studying the situation. Gradually the conviction, born of God, was laid upon his heart that the church had a future, and that the debt could be raised. Evidently the right man had been sent to this apparently hopeless field. A day of prayer on the part of the church in 1900 inaugurated the enterprise. To the great surprise of the people about \$8,500 of the debt was subscribed by the church people. Then Mr. Miller began quietly calling upon the millionaires and rich men on the "East Side" in the neighborhood of the church. They responded cheerfully and gener-

ously to his earnest personal appeal, ranging from \$5 to \$100 each, a few giving even more. James Coats, of the famous J. & P. Coats Thread Company, gave \$750.

In connection with the jubilee a handsome 32-page "Jubilee Souvenir" was issued, containing interesting historical sketches of the church and its various organizations, together with pictures of all the pastors, Sunday-school superintendents, prominent laymen, etc. In the

opening pages of this Souvenir is an introduction, "Why This Jubilee?" signed by a committee, in behalf of the official board. The closing paragraph of their statement reads as follows:

"For the information of our many generous friends whom we believe are interested in the future of our church, we take this opportunity to say that we believe the future of our church is assured. The membership has increased about fifty per cent. during the present pastorate. A new era of hope, courage and usefulness has evidently dawned upon our parish. Hence we come to this jubilee with grateful, rejoicing hearts, believing that the future of our church



REV. RENNETTS C. MILLER

will justify all the effort and sacrifice that has made this jubilee possible."

Accordingly the jubilee began Sunday morning, Feb. 21, with a spiritually uplifting message by Bishop E. G. Andrews of New York on the text, "God is a spirit." His theme was, "The Spirituality of God." In the evening Rev. S. M. Dick, Ph. D., of Trinity Church, Worcester,

denance Methodism. Presiding Elder Coultas presided. He said that Providence Methodism was looking up, mentioning among other things that within the past few years several of the city churches had paid off heavy debts. On the platform sat Governor L. F. C. Garvin and Mayor A. S. Miller of Providence, together with many city pastors and prominent laymen of different denominations, all of whom spoke a word of greeting and congratulation to the pastor and people. Ex-Presiding Elder Bass, in his remarks, said: "When Brother Miller was appointed pastor here, I considered Hope St. Church the most forlorn hope on the Providence District." The brief addresses of Governor Garvin and Mayor Miller were apt, forceful, and thoughtful. They remained for two and a half hours, through the entire program, and seemed deeply interested in the exercises. Congratulatory letters were read from Bishops Mallalien and Fowler and many prominent clergymen and laymen of the different denominations of the city. Among these were Rev. George M. Fiske, Rev. Henry M. King, Rev. A. E. Hainer, ex-Gov. Dyer, Representative D. L. D. Granger, Rathbone Gardner, William Goddard, William Gammell, R. H. J. Goddard, and President W. H. P. Faunce, of Brown University. All of these letters breathed a most cordial and fraternal spirit which deeply impressed the audience. The mortgage was burned while the audience heartily sang the doxology. Mr. F. P. Pearce held the platter containing the mortgage while the pastor touched the match to it. Never was a conflagration more welcome.

Thursday evening a reunion and reminiscent meeting was held, at which were many former members and several former pastors. At 7 o'clock nearly two hundred sat down to a banquet prepared by the Ladies' Aid Society. After the banquet the toasts began, the pastor acting as toast-master. The general theme was, "Memories of Former Pastorates." Among those who spoke were Revs. D. A. Jordan, T. J. Everett, H. D. Robinson, and J. S. Bridgford. Mr. Samuel Griffin, F. P. Pearce and B. B. Nickerson also spoke.

Friday evening a grand concert was given by the Cecilia Quartet of Fall River and other talent.

Sunday, Feb. 28, Rev. A. J. Coultas, the pre-

"DOETH GOOD"

And Addeth no Sorrow

"I am an old lady, and had used coffee all my life until a year ago; then I found a drink that 'doeth good and addeth no sorrow.'

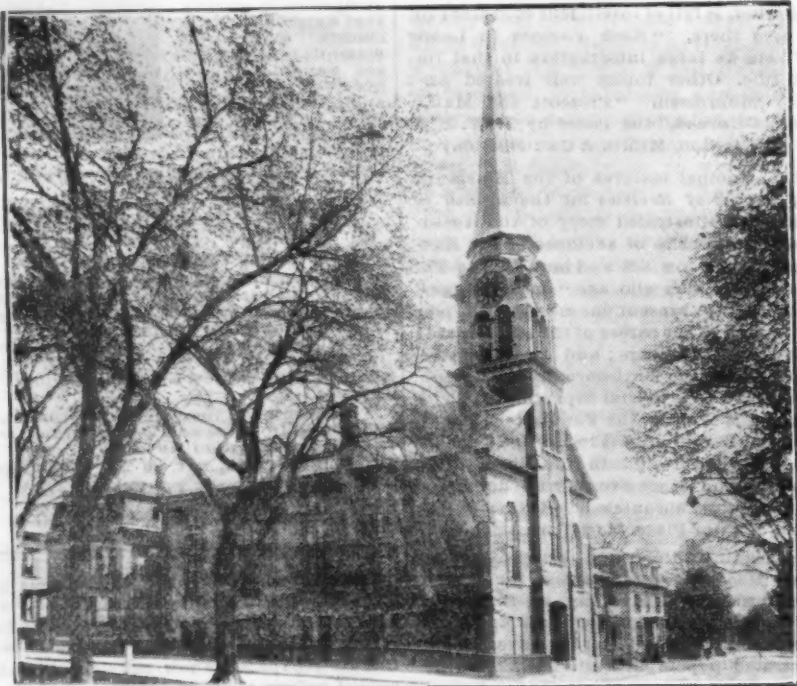
"For many years I had been troubled with constipation and stomach trouble, sleeplessness, and various other ills, and although I had been constantly treated, I got almost no relief.

"I have always been a great worker, with many cares, and often in the morning I would feel unequal to my daily tasks. So I would drink a good stiff cup of coffee, of which I was very fond, and then for two or three hours afterwards I would feel so smart and buoyant, and keyed up to such a high note that I could undertake most anything. But along about 11 o'clock the reaction would begin and leave me stranded on a lounge until dinner time. Then I would get a cup of tea to tide me over the afternoon. So it went on for a number of years, and the great wonder is that I did not collapse altogether. I must have had a good constitution. Every month I got a little worse.

"At last and with great reluctance I was forced to the conclusion that it was coffee that was the chief cause of my many troubles. So I looked the matter up carefully, quit the coffee, and began the use of delicious Postum; the wisdom of this change was soon shown in a material improvement in my health.

"Since I have been using Postum I do not have that unnatural elation and consequent reaction, and the craving for the stimulant has left me; I am now strong and steady all the time." Name given by Postum Co., Battle Creek, Mich.

Look in each package for the famous little book, "The Road to Wellville."



HOPE ST. CHURCH, PROVIDENCE, R. I.

preached a most interesting and thoughtful sermon on Psa. 119: 18. Very large audiences were present at both services. Tuesday, Feb. 23, Rev. D. A. Jordan, D. D., of New York, pastor of Hope St. in 1879-'80, gave an eloquent address on "The Old and the New Methodism." It was a real spiritual tonic to the audience.

On Wednesday evening, Feb. 24, the jubilee service proper took place. It was a memorable hour in the history of the church and Provi-

siding elder, preached on the text, Chron. 29:1. It was an inspiring message concerning the organization and mission of the church. The Sunday-school had a rally at noon, when former superintendents were present. J. E. C. Farnham and E. P. Carr spoke reminiscently and entertainingly. The Epworth League also had a rally. The jubilee week appropriately closed with a profoundly spiritual and uplifting message from President Wm. E. Huntington of Boston University that held the closest attention of the audience.

THE CONFERENCES

NEW ENGLAND CONFERENCE

Springfield District

Asbury, Springfield.—On Feb. 21, the pastor, Rev. H. L. Wriston, received 15 on probation, baptized 8, and read one church letter. He is giving Friday evenings a series of four stereopticon lectures on Bunyan's Pilgrim's Progress for the benefit of his young people, which are greatly enjoyed, 135 being present last Friday evening. Mr. Wriston spent four nights last week at Athol, assisting Rev. T. C. Cleveland in revival work.

Enfield.—Rev. W. T. Hale is completing the fourth year of his pastorate with this people, which has been successful and eminently satisfactory to the society. The Ladies' Aid Society has recently raised nearly \$50, which will be used to make needed improvements in the vestry.

East Longmeadow.—Rev. W. T. Miller is doing faithful and effective work in this charge, and is giving satisfaction to the people both in the pulpit and in pastoral work.

Merrick.—A very delightful colonial tea was given last Wednesday evening, which was well attended both by the church people and friends in the community. At the recent fourth quarterly conference the return of the pastor, Rev. E. V. Hinchliffe, for the third year was unanimously requested. The church has sustained a serious loss in the death of Mr. A. E. Mason, who for many years has been a trustee and an honored member of the church. Mr. Mason passed to his reward, Wednesday, Feb. 24, after a long and painful illness.

Chicopee Falls.—At the fourth quarterly conference, Feb. 22, the pastor, Rev. F. J. Hale, was unanimously invited to remain for a fourth year. The recent conversions at the regular church services indicate that the pastor has a firm grasp upon the work, and constitute a good reason why this three years' church should extend its time limit by inviting him to remain for the fourth year.

West Brookfield.—On Thursday evening, Feb. 18, the presiding elder, Rev. W. G. Richardson, preached at the mid-winter camp meeting which was being conducted by the church, and at the close of the sermon held the fourth quarterly conference. The pastor reported a gain of six members during the year; the Sunday-school superintendent reported a large gain in membership and attendance; and the Epworth League president likewise had an excellent report to give. Rev. L. L. Beesman reported for the examining committee that the pastor, Rev. E. D. Lupien, and George H. Bolster had completed their four years' course of studies for local preachers, and the former was recommended for deacon's orders. The Conference voted to leave the matter of pulpit supply with the presiding elder, though they greatly desire the return of Mr. Lupien.

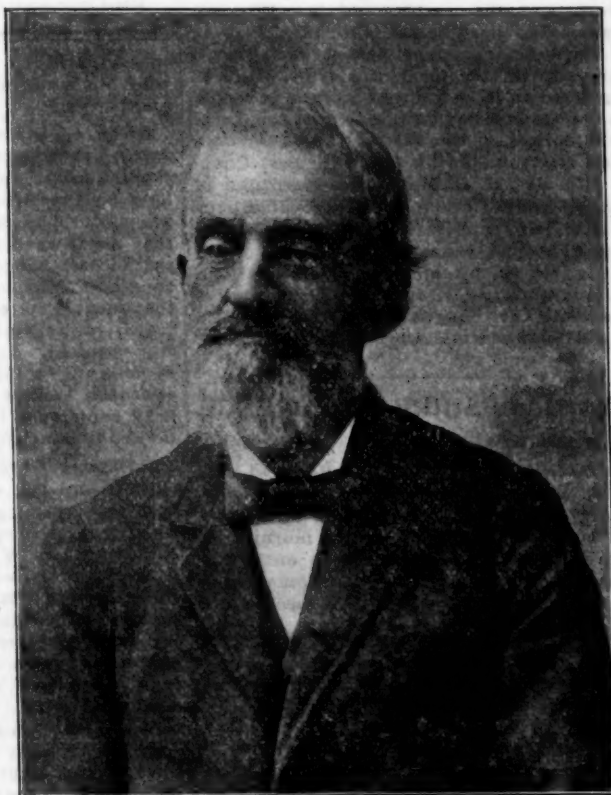
F. M. E.

W. F. M. S.—On March 8 the Appleton Street Church, Holyoke, entertained the Springfield District Association of the Woman's Foreign Missionary Society. The cordial greetings of the women of the church gave an impetus of good feeling which lasted the day long. Mrs. M. S. Merrill, president of the district, presided. Mrs. F. J. Hale, of Chicopee Falls, led the opening devotional service, and the uplifting address of welcome was by Mrs. O. J. Keeney, of Holyoke, the response by Mrs. John Wriston, of South Hadley Falls. Auxiliary reports were given after the reading of the minutes of the last meeting and the treasurer's report. Mrs. W. I. Shattuck read an excellent paper on China. Singing by Mrs. H. L. Wriston and Miss Grace Miner was enjoyed by all present. Mrs. C. H. Hanaford ably conducted a "school of methods." Scenes from the lives of Hindu women were given by some young women of Wesley Church, Springfield.

MRS. W. FAYETTE WHARFIELD, Rec. Sec.

Cambridge District

Fitchburg, First Church.—The dedication of the First Methodist Episcopal Church in Fitchburg occurred on Feb. 29, 1888, and therefore the date has only occurred three times since. It was for this reason that the church decided upon the somewhat unusual celebration of the sixteenth anniversary. The Fitchburg Church building is largely due to the wise leadership of Rev. T. Berton Smith, who was pastor during 1885-'88, although a substantial beginning was made



REV. T. BERTON SMITH — PASTOR 1885-'88
During his pastorate the present church building was erected

by Rev. Wm. J. Pomfret (pastor 1883-'85), who secured and placed upon deposit a fund of \$10,000 toward the present building. The building-committee, headed by Mr. Smith, consisted, in addition, of Messrs. C. C. Stratton, E. N. Choate, W. E. Henry, H. O. Putnam, A. E. Joslin, Chas. Oliver, and Lyman Patch. The day of dedication was a glad time. Bishop Andrews preached a memorable sermon upon the theme, "Have faith in God," and Dr. Frederick Woods preached in the evening. The day was also signalized by the work of Dr. Geo. S. Chadbourne, then presiding elder, who raised \$5,500 and thereby permitted the church to be dedicated free of debt.

The anniversary observance began on Sunday morning, the 28th, with an anniversary sermon by the pastor, Rev. Charles E. Spaulding. This was largely attended, and was followed by an anniversary session of the Bible school. Supt. J. H. Potter presided, and addresses in cheerful and tender strain were made by former superintendents of the school, including Messrs. E. N. Choate, C. A. Morgan,

Charles Oliver, A. E. Joslin, C. W. Putnam, F. A. Rowley, and M. E. Choate. In the evening a "Reminiscent Service" was held, in which many incidents of the old church and of the early days of the new church were given by members of the congregation.

A souvenir booklet was distributed at all these services, containing historical data and the likenesses of the pastors of the past sixteen

BY ANOINTING WITH OIL

CANCER POSITIVELY CURED
WITHOUT PAIN OR DIS-
FIGUREMENT

EFFICACY OF THE TREATMENT
ESTABLISHED BEYOND A
QUESTION OF A
DOUBT

HUNDREDS BEING CURED

A discovery of more than usual interest to the medical profession and the people at large has been made by Dr. D. M. Bye Co., who have been at work for years to perfect a rational treatment for cancer. After much experimenting they have perfected a Combination of Oils which will act specifically on diseased tissue, leaving unharmed the sound. The treatment, originated and perfected by them, is both local and constitutional. The Oils being powerful absorbent are applied directly to the diseased area, in external cases, and directly over the seat of the trouble in internal cases. By their selective action on the tissue of low vitality they easily accomplish the thorough dissolution of the diseased cells and destroy the germs. It is well understood, in malignant diseases all the cells are not confined to one given area, but are scattered irregularly in the surrounding tissue, some finding their way into the lymph channels and blood vessels. It is, therefore, essential that a remedy, in order to be effective, must have selective action, and farther, that a properly prepared Blood Purifier must be given. Such is the nature of this wonderful Combination of Oils. The special blood purifier acts in direct communion with the Oils, destroying the diseased cells wherever they may be found, purifying the blood, and assisting in the general upbuilding of the patient.

THE ONLY SUCCESSFUL TREATMENT FOR
CANCER AND TUMOR

We are justifiable in the claim that the Combination Oil Cure is the only successful remedy for cancer and malignant diseases. How many, many poor sufferers have been horribly disfigured and suffered untold agony at the hands of quacks who used the burning plaster! How many have endured suffering and death from the cruel surgeon's knife! Surely it should prove a blessing to sufferers that at last these torturous methods may be supplanted by a mild, safe and certain cure. The Oils are soothing and balmy, and can be used at home with entire success. Many hundreds have been cured in this way. Read what a patient says:

Columbus, Ind., Nov. 23, '03.
Dr. D. M. Bye Combination Oil Cure Co., Indianapolis, Ind.:

Dear Doctors—Having been afflicted some 15 years with a distressing skin cancer on my face, and having failed to find a cure for it, I was induced, through the recommendation of Rev. D. J. Griffith, of Scottsburg, Ind., to try your Oil treatment, and I am glad I heard of you and took your treatment. Today my face is well, and I hereby express my gratitude for the benefit and cure received from your treatment, and would recommend your treatment to all cancer sufferers.

It did it effectually and so rapidly, and the joy of it is, it not only cures, BUT IT IS PAINLESS. Should you feel so disposed, you can publish this, and refer those seriously afflicted to me.

My P. O. address is Columbus, Ind., R. F. D. 5.
JAMES SPARKS.

Others recently cured are:

NANCY F. BILLINGS, W. BRIDGEWATER, MASS., cured of a terrible cancer of the breast nine years ago; she is well today.

MRS. SEYMOUR BUTTON, MONTEREY, N.Y., had a rose cancer on side of chest—her doctor says we made a complete cure.

MRS. L. L. BARDWELL, BRATTLEBORO, VT., had a cancer below the eye; she was cured without disfigurement.

HIRAM SNOW, RANDOLPH, MASS.—his wife was cured of a serious cancer on the back.

MRS. N. H. TILLMAN, ARCANUM, O., suffered with malignant throat trouble; doctors gave her up; she was cured by us.

REV. J. R. WELLS, UMATILLA, FLA., came to us as a last resort; doctors failed to relieve him, and said he would surely die. He had cancer of the rectum, and we cured him. After examination he used the home treatment.

A. J. HUNTINGTON, LITCHFIELD, ME., R. No. 18, was cured of a cancer of the lip.

The above are only a few. We have hundreds of people to whom we may refer. Not a State in the Union but what is represented.

FREE BOOKS AND ADVICE

Call on us or send a description of your case and receive our advice, together with illustrated books giving full information regarding the Combination Oil Cure—all sent free.

Write today—your life may depend on it.

Address, DR. D. M. BYE CO.,
Drawer 505, Indianapolis, Ind.

(If not afflicted, cut this out and send to some suffering one.)

years and other matter of interest. These were issued by a committee consisting of Messrs. W. W. Farnsworth, F. S. Livermore, P. R. Eaton, and Dr. J. E. Luscombe, and have received well-deserved praise.

The social recognition of the anniversary occurred on Monday, the 20th. Over 275 people, after an informal reception to the guests of the evening, sat down to a banquet of six courses in the parlors and chapel. After the eating, reference was made to the enforced absence of the man who most deserved to be honored and whom all would love to see, Rev. T. Berton Smith. The company then rose and stood with bowed heads while Rev. G. S. Butters offered a tender and beautiful prayer for Mr. Smith. After singing, "Blest be the tie," a motion was passed to send a telegram to Mr. Smith, conveying the sympathy and love of those gathered at the banquet. Bright and interesting addresses of congratulation and exhortation were then made by Dr. Chadbourne, Mayor Sawyer, Rev. Jesse Wagner and Mrs. Wagner, Rev. G. S. Butters, Rev. W. G. Richardson, and Dr. J. H. Mansfield. Other invited guests present were Dr. Knowles, Mrs. W. W. Colburn, Rev. J. H. Stubbs, and many prominent laymen formerly living in Fitchburg and connected with the church.

Newton Upper Falls.—At the last communion, March 6, 18 were received, 12 on probation, 10 were baptized, and 1 was received in full membership. During the past three months 18 have thus far been received, from a quiet, steady revival, with no extra meetings. Other accessions are to follow. Treasurer C. R. Brown reports all current expenses provided for to Conference. This church has no "agony Sunday" to make up annual deficits. Large congregations, morning and evening, encourage the workers. Rev. O. W. Scott is pastor.

Lynn District

Chelsea, Walnut St.—The *Telegraph and Pioneer* of Chelsea, in its issue of Feb. 27, says: "The last night of the fair at the Walnut Street Church was fittingly closed by the presentation to its pastor, Rev. W. W. Shenk, of a gold watch, and to Mrs. Shenk a beautiful clock. The church was crowded with their friends. The presentation was made by Mrs. Clara F. Towne."

Boston District

Whitinsville.—The E. S. Best Chapter entertained the Worcester South Epworth League Circuit, comprising the chapters of East Douglas, Upton, Uxbridge, and Whitinsville, Monday evening, Feb. 29. A large number of enthusiastic Leaguers were present from the visiting chapters. The meeting was called to order at 8 o'clock, with Mr. Goldthwait, the president, presiding. The meeting was characterized by the spirit of true fellowship and religious

fervor. It was evident that the Epworth League had a warm place in the hearts of all present. Rev. A. S. Gregg, of Worcester, gave the address of the evening, on "False Balances." He spoke of the false balances by which men and women weighed each other—the false balances of wealth, social position, power, fine clothing, appearances, etc. He showed, by illustration and comparison, that men are weighing each other and themselves in these false scales of the world, and imagining they are growing in intellect and character when in reality they are crippling their growth and usefulness. He emphasized the necessity of man applying the true test for himself and others, which is to be found in the true balances of God's Word and the character and teachings of Jesus Christ. He made impressive the thought that a man will be measured by God for what he is at heart and in character rather than for what he has or does.

At the conclusion of the address a rising vote of thanks was given the speaker for his thoughtful and admirable discourse of the evening. The male quartet, composed of J. Brown, John T. Balmer, Charles L. Pierce and Richard Hargraves, rendered "All the Way Long It Is Jesus." Mr. Hargraves sang a solo entitled, "And I John Saw the Holy City." Miss Sallie Rae sang "The Songs my Sainted Mother Sang," with the refrain by the quartet. The following officers were elected for the ensuing year: President, L. A. Russell, of Whitinsville; secretary, Arthur Nelson, of East Douglas; treasurer, J. G. Smith, of Whitinsville. The church was decorated with potted plants, cut flowers, and the emblem of the Epworth League. The decorations were in charge of Mr. J. A. Johnston. Each person was given a small badge in the form of a cross, with "E. L." painted on it, as a souvenir of the occasion.

At the conclusion of the business the Leaguers adjourned to the vestry, where they were served refreshments by the E. S. Best Chapter, with Mrs. H. H. McLean as chairman of the social committee. A most enjoyable hour was spent in conversation and singing, in which all heartily engaged. Thus closed one of the most successful circuit conventions held for a long time, and all went to their respective homes with the thought that, "Blest be the tie that binds our hearts in Christian love."

W. W.

NEW HAMPSHIRE CONFERENCE

Dover District

Newfields.—In the absence of Rev. and Mrs. I. B. Miller, who had been called to Deansboro, N. Y., by the death of Mrs. Miller's uncle, the elder occupied the pulpit on the morning of Sunday, Feb. 11. At the conclusion of the discourse a young man and a young woman were received in full connection. The people are



\$1.00 a year in advance, single copies mailed upon receipt of ten cents.

Selected Easter Sermons by New York's Best Preachers will be in May number 1904.

THINK!!! 180 of the latest and best sermons a year for one dollar, as preached from month to month in the churches of the large cities by the most eminent ministers or all creeds.

Name of church and text given with each sermon. In addition it will contain the finest and latest lyric poetry in religious literature.

pleased with the ministrations of their pastor who was unanimously invited to return for another year.

Exeter.—The work goes steadily forward under the pastoral supervision of Rev. W. T. Boultonhouse. During the last three months 6 have been received in full connection and 15 on probation. The pastor has a probationers' class that meets weekly. The Epworth League and the Junior League are both in a flourishing condition. The committee on repairs estimate that about \$875 are needed to make the contemplated improvements, and have in hand the sum required. Henry Hudson has been chosen as delegate to the Lay Electoral Conference; alternate, Andrew Irving. At the fourth quarterly conference the pastor was unanimously invited to return for another year.

Lawrence, Garden St.—The people of this church are in a hopeful frame of mind and are much pleased with the thorough work that is being done by their pastor, Rev. A. J. Northrup. When the evangelical churches of Lawrence united for evangelistic work under the leadership of Rev. Ferdinand Schiverea, the members of Garden Street were all ready, having been prepared and organized for such a campaign by Mr. Northrup. Before the meetings commenced, several had manifested a desire to be saved. Up to date the pastor has received about 30 on probation, ten of whom have come in through the meetings, and the rest have been brought to a decision through personal work. Notwithstanding the bad weather, the Sunday-school has been growing. On Feb. 14, 216 were present. All the current bills of the church are paid. Elijah Moores has been elected delegate to the Lay Electoral Conference. By an appreciative resolution introduced by Mr. C. H. Hartwell, the fourth quarterly conference unanimously requested the reappointment of Mr. Northrup for a second year.

Oakland is the name taken by the class at Cook's Corner—an enthusiastic band of brethren and sisters who are not afraid of hard work. At present services are held in private houses, for there is no hall of any kind within a mile or more of the place; yet the people are full of courage and look forward to the time when they will be able to meet under a roof of their own. The lot (100 by 119) that Miss Mary Cook promised to the society has been transferred to the trustees of Garden St. Church, and a committee has been appointed to secure suitable plans for erecting a house of worship. Already \$500 have been subscribed, and \$500 in addition have been given by Rev. Geo. W. Norris, as the administrator of the will of the late Sarah Robins. During the quarter Rev. A. J. Northrup has received 7 on probation and 7 by letter. Miss Grace H. Cross, superintendent of the Oakland Sunday-school, has kept her teachers and scholars to

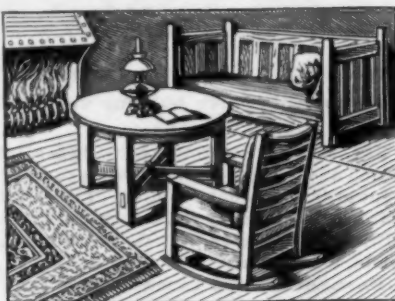
A SIGHT TO SEE

For three years we have been steadily increasing our stock of Arts and Crafts cabinet-work and Old Mission furniture, paying especial attention to securing the more unusual and exclusive pieces which are not to be found with the average dealer.

We announce now an Exhibition of the largest collection of Mission Furniture ever assembled under one roof in this city. It is a most instructive sight, and we invite visitors to view it, regardless of any intention to purchase.

In this connection remember that Weathered Oak and Spanish Leather harmonize with any surroundings; they unite with every scheme of color. Bear in mind, too, that this furniture is as enduring as it is luxurious.

And it is inexpensive when bought on Canal St.



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Rugs, Draperies and Furniture

48 CANAL ST., BOSTON

Supplement to Zion's Herald

Boston, Mass., March 9, 1904.

Report of the Committee on the Unification of the Publishing-houses of the Book Concern, appointed by the Book Committee at its Session held in Cincinnati, Ohio, February, 1904

To the Book Committee:

After a careful and protracted consideration of the Report on the Unification of the Publishing-houses of the Book Concern, submitted at your last session, you adopted the following resolutions (see page 31 of Proceedings):

"That we now approve the principles set forth in the Report and Plan submitted by the Committee on the Unification of the Publishing-houses, and that the Report be printed in full in the Journal of this session." [These were also printed in the official papers of the Church.]

"That in view of the importance of the question of Unification, a Committee be appointed to secure and present at the next session of this Committee all the information it may be able to obtain as to,—

"First, the probable cost of the transfer of the present manufacturing plants contemplated in the Report, to a common point, and such other information concerning the expenses and probable losses attendant on the proposed changes as they can obtain;

"Second, the probable economy to the management of the business growing out of the changes proposed, and the consequential gains to be derived;

"Third, any difficulties that may be found attendant on the amendment of the charters now in force, or to be found in an effort to reincorporate the two Publishing-houses under one charter;

"Fourth, any other facts important or necessary to the further consideration of this subject;

"Fifth, to engross the final action of this Committee into a proper form of report, with such recommendations to the General Conference of 1904 as the Book Committee may direct to be made relative to the Unification of the Publishing-houses."

In pursuance of this, the former Committee on Unification was continued, and, by vote of the Book Committee, W. F. Whitlock was added.

The phrase "the principles set forth in the Report and Plan," your Committee understands to mean the commercial principle of systematically combining maximum economy in manufacturing with maximum energy in marketing the publications of the Book Concern, and that it was thought "the Plan" submitted would serve to put these into practical operation.

REPORT.

Observing the resolutions of February, 1903, in their order, your Committee begs leave to report as follows:

RESOLUTION FIRST.

"First, the probable cost of the transfer of the present manufacturing plants contemplated in the Report, to a common point, and such other information concerning the expenses and probable losses attendant on the proposed changes as they can obtain."

Location.—Before entering upon this item, your Committee desires to say that due sense of propriety and a proper respect for the rights of those whose duty it is, as the representatives of the Church, finally to determine that matter, together with the fact that your Committee does not understand the question of locality has been referred to it for even suggestion, has led your Committee to reticence on this question. So far as this is true that no one of the Committee has expressed to another an opinion on this subject, and no attempt to present a consensus of views has been made. That question is respectfully referred to your own considerate attention.

In the absence of definite knowledge as to "a common point" to which the proposed "transfer" may be made, no precise calculation of "the cost" can be given. To illustrate the principle involved it was necessary therefore to select a city centrally located and make an estimate. This was done, and your Committee believes the estimate thus fixed to be

sufficiently accurate for all practical purposes, which is as follows:

Expense of Dismantling, Removing, and Reinstalling the Manufacturing Plants at the above Point.

	From New York.	From Cincinnati.
Composing-room	\$6,759 40	\$2,878 50
Electrotype Foundry	803 65	741 15
Press-room	10,679 65	4,660 30
Bindery	4,977 00	2,624 75
		\$34,124 40

If to this be added,—	
Mailing-room	\$711 00
Plates and Sheet Stock	7,140 00
	7,851 00

The total will then be	\$41,975 40
Add New York Plate and Sheet Stock, approximate	8,000 00
	\$49,975 40

Inventory Valuation of Manufacturing Plants, October 31, 1903, Exclusive of Unfinished Work.

New York	\$160,257 90
Cincinnati	110,887 35
	\$271,145 25
Less for Paper Stock not moved	15,000 00
	\$256,145 25

or an expense of 13½ per cent of the inventory value, omitting that at Chicago. (See Exhibit C for details.)

Supposing that "the expenses and losses attendant on the proposed changes" will be much greater than this sum, it is proper to compare them with those annually consequent to our present organization, and so determine how long it would take the latter at their present rate to equal in amount the combined valuation of the manufacturing plants in both the Eastern and Western Houses. Assuming that the losses incurred for the first year by the transfers of the plants will be equal to the estimated saving to be made by consolidating the plants, the gains thereafter will be equal to the amounts annually saved in the expenses by operating the several plants as one.

In the statements submitted February, 1903, by the Publishing Agents, showing the business of 1902, this valuation (including unfinished work—which need not be damaged) is given as follows:

Eastern House:	
Manufacturing Department	\$198,783 78
Western House:	
Manufacturing Departments	191,110 85
Total	\$389,894 63

or nearly \$400,000. It is well known that such an equipment gets out of date; becomes badly worn; and that, being in part operated by shafting rather than separately by electric motors, it would be expensive to continue even if it were new. Modern printing establishments are not operated in this way. But, assuming it to be of the full value stated, and even more—as, say \$500,000—and that it would be seriously damaged or wholly destroyed in the event of a consolidation and removal,—how long would its valuation survive the rate of annual loss to which it is subject, under our present double organization? That is to say, what are these annual losses? and how long before they would approximately or totally obliterate this valuation?

RESOLUTION SECOND.

"Second, the probable economy to the management of the business growing out of the changes proposed, and the consequential gains to be derived."

In the Report submitted to you February, 1903, an estimate on this subject was given, showing that these losses (including rental values now unavailable) annually approximate \$110,000.

The accuracy of this estimate being doubted, it has been carefully revised by a man of unquestioned probity, long experience, and acknowledged ability

in the printing and publishing business. The result shows that the probable annual reduction in expenses, in the event of consolidation, is more likely to be \$114,854.23. If to this the \$20,000 for rents mentioned in the former estimate be added, the gain will be \$134,854.23.

Taking the items of the estimate in the order in which they appear on page 18 of the Report of February, 1903, the detail of the revised estimate is as follows:

Item 1. "On Sunday-school Periodicals—Saving on Electro Plates and Make-ready, \$10,000."

The revised estimate shows this item to be nearly one-third greater, as follows (see Exhibit A):

The Classmate	\$2,938 00
The Sunday-school Advocate	3,832 00
The Picture Lesson Paper	1,879 40
The Sunday-school Journal	2,364 00
The Intermediate Quarterly	370 00
The Illustrated Quarterly	466 00
The Beginner's Quarterly	370 00
The Senior Quarterly	626 00
The Lesson Leaf	152 00
The Home Department Quarterly	100 00
The Boys' and Girls' Quarterly	144 00

Total \$13,241 40

Item 2. "On Wages of the Various Manufacturing Plants, \$50,000."

(Note.—In making this estimate, the following distinction is made between wages and salaries: Those receiving pay by the weekly pay-rolls are considered as wage men; the superintendents, employees in the superintendent's office, and the foremen of the various departments of the plant, as salaried men.)

Thus taken, the following wages and salaries were paid in the Printing and Bindery Departments in 1902:

New York	\$197,058 06
Cincinnati	115,647 91
Chicago	42,030 07

Total	\$354,736 04
Deduct—paid as "salaries"—to Superintendents and Foremen	34,720 00

Leaving total paid as "wages" \$320,016 04

In order to determine the possible reduction in wages to be paid in the various manufacturing plants of the Book Concern, if consolidated, the wages that are being paid to compositors, typesetting machine operators, pressmen, pressmen's helpers, cylinder-press feeders, pony-press feeders, job pressmen, forwarders, and finishers, in New York, Chicago, Cincinnati, Dayton, O.; Indianapolis, Detroit, and vicinity, have been ascertained, and, taking the highest paid as the unit or standard, the following is the comparative result:

New York	100.	Unit.
Chicago	97.3	Per cent.
Cincinnati	80.8	"
Dayton, O.	70.2	"
Indianapolis	80.5	"
Detroit	78.8	"

Excluding the wages paid in the Mailing Departments at New York, Cincinnati, or Chicago, and assuming further, that the average of wages as above shown at Dayton, O., Indianapolis, and Detroit (viz., 76.56 per cent) are fair, as a basis, there would be a difference between what would then be paid and what is now being paid, amounting to \$54,494.75, instead of \$50,000, as shown in former estimate—or a reduction of 17 per cent as follows:

	Wages Paid.	If at 76.5.	Reduction.
At New York	\$180,308 06	\$137,935 67	\$42,372 39
Cincinnati	102,647 91	98,234 05	4,413 86
Chicago	37,060 07	29,351 58	7,708 49
	\$320,016 04	\$265,521 30	\$54,494 74

An additional reduction in both the skilled and unskilled labor required would also follow a consolidation, and result in a consequent reduction not included in the above.

Item 3. "On Salaries in the Various Manufacturing Plants, \$10,000."

For lack of definite information, the salaries of the superintendents and foremen of the New York manufacturing plant are estimated, but are approximately correct. Those given for Cincinnati and Chicago, however, are taken from the report furnished by the counting-rooms of the Houses mentioned; both are as follows:

New York, estimated:	
Salaries paid in the office of the Manufacturing Department	\$10,750 00
Salaries paid Foremen of Composing-room, Electrotype Foundry, Press-room, Bindery, and Mailing-room	7,500 00

Total \$18,250 00

Cincinnati, actual:

Salaries paid in the office of the Manufacturing Department.....	\$6,500 00
Salaries paid Foremen of Composing-room, Electrotpe Foundry, Press-room, Bindery, and Mailing-room....	7,600 00
Total	\$14,100 00

Chicago:

Salaries paid Foremen of Composing-room, Press-room, Bindery, and Mailing-room	\$6,270 00
--	------------

Combined Salaries—as Above:

New York	\$18,250 00
Cincinnati	14,100 00
Chicago	6,270 00

Total now being paid as salaries to Superintendents and Foremen.....\$38,620 00

Note.—In the foregoing, only one foreman each, in the composing-room, electrotpe foundry, press-room, bindery, and mailing-room, is considered as a salaried man, though there may be others in these various departments commonly known as "foremen." In New York, the salary of the superintendent of the bindery is included in the expense of the office of the Manufacturing Department. In Cincinnati, the salary is included among the salaries paid the foremen.

Should the manufacturing plants be consolidated, these salaries would then be approximately as follows:

Salaries paid in the office of the Manufacturing Department.....	\$11,000 00
Salaries paid Foremen of Composing-room, Electrotpe Foundry, Press-room, Bindery, and Mailing-room.....	9,000 00
Assistant Foremen in Composing-room, Press-room, and Bindery.....	3,900 00
Total	\$23,900 00

A difference of \$14,720, in the event of consolidation, or 38 per cent less than that now being paid.

Item 4. "Combine the Counting-rooms of the Publishing-houses East and West, \$10,000."

The salaries now paid in the counting-rooms and sales departments are as follows:

Counting-Rooms.	Sales Department.	Totals.
New York.....\$22,900 00	\$23,516 00	\$46,416 00
Cincinnati ... 22,004 60	18,052 38	40,056 98
Chicago 20,608 66	14,408 83	35,017 49
\$65,513 26	\$55,977 21	\$121,490 47

Less for estimate of salaries to be paid Managers at New York, Cincinnati, and Chicago..... 10,000 00

\$111,490 47

Assuming that a reduction of only 10 per cent would here occur under the proposed consolidation, this item would be \$11,149.05, instead of \$10,000 as in the former estimate. But it is thought reasonable to estimate this reduction at 20 per cent—or even 25 per cent—which would increase this amount to \$22,298.09—and possibly to \$27,872.62. For, as the figures given for the wages in the manufacturing plant show a reduction of 17 per cent (see Item 2), and 38 per cent in the salaries in the same plant (see Item 3), it is thought reasonable to expect from consolidation in the counting-rooms and sales departments a reduction fully equal to the above. Moreover, a proportionate reduction in the expense of operating the counting-rooms of the Depositories at Boston, Pittsburg, Detroit, and Kansas City, may reasonably be expected in the event of consolidation.

Item 5. "On Salaries of Publishing Agents, \$10,000."

The salaries now paid to four Publishing Agents amount to \$19,000. If under the proposed plan the salary of the Publishing Agent should be \$3,000—or nearly double that now paid each of the four—the difference here would be \$10,000; or if he were paid \$6,000, it would then be \$13,000. May it not be safely assumed that from among the men who have served, and still seem willing to serve, the Church as Publishing Agents at an annual salary of \$4,750, there may be found at least one who is both capable and willing still to act in this capacity for less than \$9,000 per annum? There are already included in the foregoing estimate salaries paid to attaches now connected with the Merchandise Departments and counting-rooms in New York, Cincinnati, and Chicago, which are equal to those likely to be paid the Managers of Depositories, and whose duties are not now unlike those the managers would be expected to perform.

If to these several items be added the estimate of \$20,000 to be realized by releasing the valuable space now occupied for factory purposes, and converting it into space productive of rents commensurate with its value, thus adding to the profits of the business, as suggested in the Report of 1903, the total estimated gains would be as follows:

Item 1. From Sunday-school Periodicals.....	\$13,241 40
" 2. " Wages in the Manufacturing Plants.....	54,494 74
" 3. " Salaries in the Manufacturing Plants.....	14,720 00
" 4. " Combining Counting-rooms.....	22,298 09
" 5. " Salaries of Publishing Agents	10,000 00
Rents. From Release of Manufacturing Floor Space.....	20,000 00
	\$134,754 23

This completes the revision of the estimate in the order in which the items appear in the former report.

It must be apparent from the foregoing that the former estimates were made rather with the purpose of keeping within bounds than of exaggerating results. So far as your Committee is able to see, these calculations, showing this annual reduction of \$134,754.23 in expenses, are correct, and if correct, it seems as unnecessary to indulge comment as it is impossible to resist conviction or avoid conclusion.

At this rate alone our entire manufacturing plants, as valued in 1903 by the Agents—East and West—would entirely disappear in less than three years. Manifestly none but the gravest reasons can justify the continuance of this condition of things. Whether or not this annual loss can be avoided by some better method than the dismantling and reassembling of our manufacturing plants at a single point, central to its vast constituency, and at the same time surrounded by more economical conditions both for production and distribution, is for you to consider carefully, determine wisely, and recommend clearly to the General Conference.

Interruption.—Interruption to our publishing business incident to the proposed unification need not be serious, as the dismantling and removal of both plants at the same time is not to be presumed. And, in any event, the interruption will hardly prove more than a temporary inconvenience.

The result of an inquiry into the expense of printing the Advocates by contract rather than by our own Houses is suggestive, though not exhaustive, and indicates that the relative cost of having this work done by other parties rather than by our own establishments, is not materially different, and certainly not greater. Exhibit E shows that the Advocates and publications having limited circulation can be issued under contract with other establishments to advantage, without unusual delay or interruption in reaching subscribers.

Further inquiry reveals the fact that extensive publishing enterprises, both in books and periodicals, are now successfully carried on by those who own neither a case of type nor a printing press.

The significance of the following, taken from the New York Sun of September 30, 1903, will not be mistaken in connection with this phase of this question:

"It is reported to be the purpose to put our public printing on a new and more economical basis. That establishment is run at a total annual cost which probably exceeds rather than falls below \$7,000,000; but it is doubtful if they include all that is properly chargeable to such an establishment. While exact figures are not given to the public, if they are even known at all, it may be said that conviction prevails in the various departments whose printing is done in the national establishment that the work could and would be done by private establishments for a general average of about 30 per cent less than its cost in the Government office. Should that, or anything like that, be the fact, it means that there is now made a needless charge upon the public for the maintenance of an establishment which is admittedly out of date in its equipment, and is apparently not operated according to the rules of a commercial establishment run in the interests of its proprietors, the general public."

As an expression from the experiences of a practical and extensive publishing-house, the following from a prospectus issued in October last, by one of the largest publishing-houses in the East, can not be misunderstood. It has great force as pointing the way to an economy in the publishing business, not only desirable, but, in this age, sometimes necessary:

"We look forward to January first, when the separate departments of our business, which have been located in a half-dozen places, will be brought together under our own roof. Perhaps our friends who have detected us in mistakes will bear with us until the new building is in running order; then there will be an end to apologies. The new home is a building planned from cellar to roof to take care of our own business exclusively."

Economy in Purchase of Crude Material.—If it be claimed that book leather, linens, strawboard, and similar material, may be occasionally bought at lower prices by Eastern buyers for local consumption than if ordered from the East for local Western consumption, your Committee finds it equally true that these same articles may be obtained on equally favorable terms if purchased by Western manufacturers from the agencies established for their sale in Western centers. It is also true that papers have been and may be bought from Eastern markets and laid down in Western centers at the same, and even at lower prices, than are named to Eastern buyers. Besides this, type, plates, strawboard, and many other articles that enter into bookmaking, are now found to be produced extensively in the West and supplied even to Eastern consumers. It is found that one of the largest and most responsible ink manufacturers in the country, if not in the world, is located in the West, and supplies Eastern buyers with its products. It is also found that wood-pulp, strawboards, and papers are now produced in great abundance in the States of West Virginia, Ohio, Indiana, Illinois, Michigan, and Wisconsin, where crude material, labor, and other cost factors can be obtained cheapest.

An important consideration in this connection is that, whether in the East or West, a unit contract for the sum total of any given material to be used may be placed more advantageously than if divided into two contracts made with the same party.

That labor, fuel, rents, and all similar factors going finally into manufactures, are obtainable in the West generally in abundant supply, under more constant conditions and at cheaper rates, will hardly

be disputed. The relation between cheap living and cheap labor needs only to be referred to in this connection.

The pacific conditions surrounding labor, facility in obtaining material and distributing product by freight lines and other considerations of this nature, have undoubtedly influenced the American Book Company (to which reference has been made in the papers), as well as other large publishing interests, not only to maintain but to establish their Western branches as their principal, if not exclusive, places of output. Recent local history is distinct in its suggestiveness as to the wisdom of either endeavoring to establish or to continue in operation, large manufacturing plants in an environment which is either disastrous to the employer or harassing to the employed. Large manufacturing business is seeking to locate itself where neither unscrupulously organized capital may dwarf and cripple them on the one hand, nor unreasonably organized labor dictate and destroy them on the other.

In discussing some phases of this question, reference has been made to the American Book Company, to the effect that much the larger share of its manufacturing is done in the East rather than the West. On careful inquiry, however, this seems not to have been the fact heretofore, and is not likely to be the fact hereafter. For, since its destruction by fire, the Western plant is being rebuilt, greatly modernized, and doubled in capacity.

Transportation of Material.—Among others, thought to be "questions of vital interest in the case, which have not yet been touched upon," is that which relates to the transportation of crude material and the distribution of product. It is well known that the classification of crude material and manufactured goods or merchandise widely differs, and that the freight charges are correspondingly lower or higher. That is, crude material may be shipped to equally distant points at lower freight cost than is charged for carrying its products to the same points.

To illustrate the above, your Committee submit a classification of freights and of rates charged for the same, as follows:

CAR-LOADS—NEW YORK TO INDIANAPOLIS.

Paper	23c. per 100 lbs.
Machinery	28c. per 100 lbs.
Printed Matter (in sheets, boxed or in bundles).....	47c. per 100 lbs.
Books and type.....	60c. per 100 lbs.

CAR-LOADS—CINCINNATI TO INDIANAPOLIS.

Paper	8c. per 100 lbs.
Machinery	9½c. per 100 lbs.
Printed Matter (in sheets, boxed or in bundles).....	19½c. per 100 lbs.
Books and type.....	22c. per 100 lbs.

CAR-LOADS—CHICAGO TO INDIANAPOLIS.

Paper	9c. per 100 lbs.
Machinery	11½c. per 100 lbs.
Printed Matter (in sheets, boxed or in bundles).....	21½c. per 100 lbs.
Books and type.....	27c. per 100 lbs.

So far as relates to the Book Concern, then, the problem is simply this: On the one hand, shall crude material seek a central point of manufacture (the Publishing-house) under low classification and rates, and, after being turned into product, take on the high rates by radii to points of consumption on its circumference? Or, on the other, shall it, as material, take the short distance by radii to points of manufacture and as product go by diameters to distant points of consumption?

Thus analyzed, this problem is simple, and needs no argumentation. Even admitting that every article of crude material which enters into the products of the Concern is purchasable at lower cost in the East than in the West—an admission permitted only for argument's sake, and not at all warranted by the facts—it would still be profitable to carry this material to a point central to its finally consuming constituency, there put it into manufactured products under low-cost conditions, and then send it from that point as product across short radii, rather than to pursue the present methods of shipping material over radii and product over diameters.

Distribution.—The final distribution of the products of the Book Concern is not thought to be so serious a problem as the collection of crude material and its conversion into merchandise at the lowest possible cost.

All our crude material must be freighted, while much of our product may be mailed, and still more might be distributed in the same way advantageously, were our entire output produced and distributed from a single point under the supervision of a post-office inspector detailed to our own plant. This would require that the plant should be located near a distributing post-office, and is therefore an element in the question of locating the Publishing-house.

Misapprehension at this point is the key to the failure in locating a monthly magazine enterprise at a prosperous New England town. It must needs have postal facilities, and even postal cars, at its own doors to distribute the tons of matter that issued monthly from its presses. These could not be procured at this place. The difficulties encountered in this enterprise did not arise mainly from either the quantity, quality, or final cost of labor or material obtainable. The production of a monthly edition of six hundred thousand magazines was satisfactorily arranged, but at a point so remote from

the kind of transportation required as to make successful distribution an impossibility. Being a business in periodicals solely, prompt and regular distribution by mail was a prime necessity. As this could not be obtained, the enterprise and the plant must needs be abandoned.

"Other Facts."—Unity of Policy.—Among the many advantages resulting from a consolidation of our manufacturing plants, the value of which your Committee believes, can not be overestimated, is that of a unit policy in managing the several departments of a great business—as, in the purchase of material and supplies, and the use of the same kinds of machinery and material for the same work. It is a surprising fact that each plant—Eastern and Western—has eight different kinds of printing-presses, and that each plant is supplied from a different manufacturer of type, and different material for the same purposes is used by each, going to show a marked lack of unity and co-operation. It is hardly possible that this lack of harmony grows out of any necessity or variety in the business itself. It is the rather a necessary consequence of an organization which, though co-ordinated, is not co-operative.

Uniformity.—The introduction of uniformity into the various accounting departments of the two organizations has been attended with great difficulty, but it is now said to be accomplished, and that the prospect of realizing the advantages and benefits anticipated is near at hand.

RESOLUTION THIRD.

"Third, any difficulties that may be found attendant on the amendment of the charters now in force, or to be found in an effort to reincorporate the two Publishing-houses under one charter."

The frequency with which corporations are now reorganized, and the properties of one corporation acquired by another, either by merger, purchase, or consolidation, dispels all solicitude as to any legal difficulties in the consolidation of our Publishing-houses. Our real estate having been acquired by purchase for the purposes of the Book Concern, may be sold, merged, or consolidated by order of General Conference for the same purposes, as the interests of the Church and the Book Concern require.

The communication on this subject from an experienced attorney of Ohio, in reply to inquiries that were made, is shown in Exhibit B, and may be accepted without hesitation as conclusive on the question of the reincorporation of the Publishing-houses under the laws of this State, and presumably under those of any other, and also as to the legal right of the Church to merge her Publishing-houses under one incorporation. If the General Conference had the authority to organize the original business into two Houses, its authority to consolidate the two into one can hardly now be questioned.

RESOLUTION FOURTH.

"Fourth, any other facts important or necessary to the further consideration of this subject."

Your committee respectfully refers this resolution back to you as being beyond the scope of their abilities or the limits of their time, and as affording opportunity for your own suggestion of "other facts" that have not occurred to your Committee.

RESOLUTION FIFTH.

"Fifth, to engross the final action of this Committee into a proper form of report, with such recommendations to the General Conference of 1904 as the Book Committee may direct to be made relative to the Unification of the Publishing-houses.

You will observe the substitute for Chapter VII, Part VII, of the Discipline, proposed in the Report on Unification approved by you at your session in February, 1903, as a plan, is herewith again submitted. Some changes are suggested, which you will note. An effort has been made to present the Book Concern, "arranged under proper heads and methodized in a more acceptable manner," in its relation to the Church, viz.:

First, what it comprises, of what it consists, by what authority it is established, and by whom regulated.

Second, the Committees, Departments, Officers, and other Administrative agencies by which it is practically operated, together with the duties, responsibilities, rights, and privileges with which they are vested, and by which they are authorized and empowered to conduct the publishing business of the Church, during the intervals of the General Conference. This order is in a descending series of relations and responsibility, beginning with the General Conference as the original and supreme governing body. The relations of the several departments to each other are more clearly stated than has been done heretofore.

Third, the objects for which the Book Concern is organized and the purposes to be consummated.

The theory of this arrangement is simple and consecutive, and, your Committee believes, intelligible and practicable. The Book Concern, during the intervals of the General Conference, is continued under the supervision of the Publishing Committee in accordance with the present law of the Church.

The Publishing Agent is distinctly made the chief executive officer, upon whom is placed, under the supervision of the Publishing Committee, direct responsibility for producing, selling, and distributing the publications of the Church.

Each of the Branch Houses is placed in charge of an Assistant Agent, and each of the Depositories is placed in charge of a Manager, who is nominated by the Publishing Agent, elected by and made amenable to the Publishing Committee, and also made responsible for effecting sales in the field in his charge.

For the Executive an Advisory Board is provided, with whom to consult on lines of general policy.

The Editorial Department is distinctly placed under a separate heading, in which also a like order of sequence is attempted.

Your Committee begs leave to present the plan originally proposed, thus modified, hoping it may serve at least to aid in the solution of the problems attempted for a reorganization of the Book Concern.

Should you approve the plan as submitted, or arrive at some modifications of it, more wisely adapting it to the purposes it seeks to promote, it will be necessary for you to recommend to the next General Conference whatever is finally adopted by you, and to ask that it be inserted in the Book of Discipline, and that any existing provisions of the Discipline relating to the publishing interests of the Church be made to harmonize with those you may propose, and its publication under the direction of the editors of the Discipline be authorized as the law of the Church.

For purposes of convenience the substitute for Chapter VII is placed separately, but made a part of this report.

RETROSPECTION.—Much is being said about the wisdom of the Fathers, the heroism and success of the pioneers in this branch of Church work. And your Committee is not insensible to these considerations. Silenced be the tongue that would reflect on the wisdom, reproach the heroism, or discount the success of these sainted men. Is it sacrilegious or irreverent, however, to inquire whether, if these men were living under the conditions of to-day, they would adopt the same methods, pursue the same policies, or reap the same success? Conditions create policies, and no one will hazard the statement that the conditions surrounding this business to-day are the same as a century ago. Is it not true that the means necessary to-day were impossible then, and that those necessary then are impracticable to-day?

Much thought has been given to "the moral bearings of the question," and, so far as they can be made known as fact and in figures and of local application, the statistics given in Exhibit D, taken from the Census Tables of Philadelphia and New York, and New York and Brooklyn—the homes of the Book Concern from the very beginning—may prove of interest. Your Committee is unable to extract from them any distinct testimony establishing the immediate influence of the Book Concern in any special sense. Similar inquiries have been made as to other localities with no better success, and your Committee has not been convinced that the theory of immediate local moral influence of the Book Concern in great cities is quite what many suppose.

Your Committee does not view this with so much solicitude as satisfaction, as, if this theory were demonstrably true, it would argue the need to establish a branch of the Book Concern in every metropolis of the land, which is proving too much.

Your Committee deems it not improper to state in this connection, that, by reference to official statistical information, the center of Methodist population, as is that of the country at large, is now found to be a point somewhere near to and about midway on the dividing line that separates the States of Ohio and Indiana; that the population of many, if not all, the Western States has increased to hundreds of times that of a century ago; that in some, within whose bounds no hum of industry was then heard, there are now more than 30,000 manufacturing plants, whose rolls number more than 350,000 wage-earners, whose pay amounts to more than \$100,000,000; and the products of whose skill and industry amounts to over \$850,000,000 per annum.

This does not include the additional development of the agricultural and mineral wealth of this region, which, in the century past, has been transformed from a wilderness, whose tangled pathways only the wild beast and the savage could penetrate, into fertile plains, crossed by interlacing railroads, punctuated with roaring furnaces and noisy factories, thickly dotted with villages, and crowned with populous cities, whose thousands of happy, useful, intelligent people, enjoy "life, liberty, and the pursuit of happiness"—the glory of the American citizen.

This great population and Methodist constituency must be supplied with Christian literature in such abundance, of such variety, of such quality, and at such cost as this age of crowding competition demands and will have. Shall this demand be met by that Church whose chief mission was "to reform this continent," "to spread Scriptural holiness over these lands," and "to disseminate Christian knowledge by means of the press" or shall it be relegated to others?

This is the question, to which your Committee has endeavored to address itself, and the task successfully to accomplish which "as the interests of the Church and the Book Concern require," it now refers to your calm consideration, deliberate conclusion, and wise recommendation.

Before concluding its work, as it does with this Report, your Committee desires to acknowledge the words of encouragement and helpful suggestions it has received, during its efforts to perform the difficult task assigned it, from the various members of the Book Committee to which it now respectfully reports.

R. T. MILLER, Chairman.

E. B. RAWLS, Secretary.

Owing to lack of space in this Supplement, Exhibits A to E have been omitted. These Exhibits, however, are a part of the report to the Book Committee.

Substitute for Chapter VII, Part VII, of the Discipline.

["Arranged under proper heads and methodized in a more acceptable and easy manner" for the convenience of the members of the Committee.]

THE BOOK CONCERN.

1. The Book Concern comprises the publishing interests of the Methodist Episcopal Church, and consists of one Publishing-house, and such Branch Houses and Depositories and other Departments of the publishing business of the Church as the General Conference may, from time to time, authorize or establish.

2. The General Conference shall authorize, establish, and make provision for the incorporation of the Book Concern, and shall elect the Publishing Committee, as hereinafter provided. It shall quadrennially elect the Publishing Agent, the Local Members of the Agent's Cabinet, the Editors of the official publications of the Church not otherwise specially provided for, and shall appoint or authorize and direct such Special Publishing Committees and other agencies as it may determine, and shall have general control and direction of the Book Concern and all departments of the publishing interests of the Church.

THE PUBLISHING COMMITTEE.

3. The Publishing Committee shall consist of one member from each of the General Conference Districts into which the Annual Conferences are grouped, to be known as District Members, and two members from New York City or vicinity, two from Cincinnati or vicinity, and two from Chicago or vicinity, respectively, to be known as the Local Members.

4. Beginning with the year A. D. 1900, the General Conference shall quadrennially elect, for a term of four years, one member from each of the General Conference Districts which shall have been numbered with even numbers; and for a term of eight years, one member from each of the General Conference Districts which shall have been numbered with odd numbers. And thereafter, each General Conference shall elect a successor for each District Member whose term is then expiring, to serve for a term of eight years. The Local Members of the Publishing Committee shall be elected, as heretofore provided. Any vacancy that may occur in the Committee during the interval of the General Conference shall be filled by the Publishing Committee, as hereinafter provided.

5. The Publishing Committee shall convene immediately after the session of the General Conference, and shall organize by electing a Chairman and a Secretary, who shall serve for the quadrennium. After which it shall convene in annual session on the second Wednesday of February, at the Publishing-house. The Chairman may call the Committee to special sessions when occasion requires, and shall appoint the place of the meeting and advise the members accordingly. A majority of the members shall constitute a quorum at any meeting of the Committee.

6. The Publishing Committee shall have general supervision and control of the Book Concern in the intervals of the General Conference, and shall examine carefully into its condition, and shall make report of the same to the Annual Conferences and to the General Conference.

7. Vacancies occurring in the Publishing Committee during the intervals of the General Conference, occasioned by death or by the transfer or removal of a member from the bounds of the General Conference District to which he belonged, or by his suspension or expulsion from his Conference, or by his suspension or separation from the Church, or by his failure to attend two regular sessions of the Committee in succession, without good cause, or for any other reason, shall be filled by the Committee for the unexpired term, and the successor shall be chosen at such time during the next session thereafter as the Committee may determine; provided that no unnecessary interruption shall occur in the representation to which such District is entitled.

8. The Publishing Committee shall provide for any vacancies that may occur during the intervals of the General Conference, in the Publishing or Editorial Departments authorized by the General Conference, as soon as practicable thereafter; provided, that three of the Bishops shall be present, and a majority of them shall concur. But the Bishops shall vote separately from the Committee, and shall not participate in the discussions, except by the consent of the Committee.

9. The Publishing Committee shall have power to elect a Book Editor, as hereinafter provided, and shall appoint such Special Publishing Commissions as the General Conference may authorize.

10. The Publishing Committee shall have power to order expenses curtailed in any department of the Book Concern when it deems it necessary for the welfare of the same; and when such action shall have been taken, the Publishing Agent shall proceed at once to carry out the instructions of the Committee.

11. The Publishing Committee shall have full power to discontinue any Depository or Publication when, in its judgment, the interests of the Church and the Book Concern demand it. But such action shall not be taken except by a three-fourths vote

of the Committee present and voting, nor unless due notice of such contemplated action has been given the Publishing Agent.

12. The Publishing Committee shall annually fix an allowance for the support of the Superannuated Bishops, and the widows of Bishops, and for the Effective Bishops, as hereinafter directed; and shall also annually fix the salary of the Publishing Agent, the Corresponding Secretary of the Sunday-school Union and Tract Society, and of the Official Editors not otherwise specially provided for. And it shall also determine the amounts to be allowed the several official periodicals for correspondence.

13. The Publishing Committee shall annually make an estimate of the amount necessary to furnish a sufficient support to the Bishops; and in fixing the allowance for the Superannuated Bishops, and for the widows of Bishops, the Committee shall first inquire carefully into the financial condition of each of them, and fix the allowance in each case at such a sum as may be required for a comfortable support; provided, the amount so fixed for a Superannuated Bishop shall not exceed one-half the salary of an Effective Bishop.

14. The Publishing Committee shall annually fix the aggregate sum required to be raised for the Episcopal Fund, and apportion the same to the Annual Conferences, on the basis of the total amount raised in the respective Annual Conferences for ministerial support (i. e., Pastors, Presiding Elders, and House Rent) exclusive of missionary appropriations, and the Annual Conferences shall apportion the same to the several Districts within their bounds, and the District Stewards to the several charges.

15. When in its judgment the interests of the Book Concern require, the Publishing Committee may elect an Auditor, whose duty it shall be to examine the books, accounts, vouchers, funds, trusts, and other records of the several departments of the Book Concern. And those in charge of the various departments of the Book Concern shall afford him every facility for the performance of the duties of his office. The Auditor shall make a general statement in writing of the condition of the business to the Agent's Cabinet, and shall make a full report, with recommendations, to the Publishing Agent and the Publishing Committee.

THE AGENT'S CABINET.

16. The Agent's Cabinet shall consist of nine members as follows: The three District members of the Publishing Committee from the General Conference Districts within which New York City, N. Y.; Cincinnati, Ohio; and Chicago, Ill., are located and the two local members from New York City or vicinity, Cincinnati or vicinity, and Chicago or vicinity, respectively.

17. The Agent's Cabinet shall meet on the Tuesday preceding and at the same place of the annual sessions of the Publishing Committee, and shall also hold a semi-annual meeting at the Publishing-house. There shall be special meetings of the Cabinet on the call of the Publishing Agent, and a majority of the Cabinet shall constitute a quorum at any meeting. The Cabinet shall be the advisory board of the Publishing Agent and Editors, and shall attend to all matters referred to it by them for action or counsel, and shall make annual report to the Publishing Committee.

18. The two local Members of the Cabinet at New York City, Cincinnati, and Chicago, together with the District Member from the General Conference District within which these cities are respectively located, shall be the advisory board of the Assistant Agent in charge of the Branch House located in that city, and shall meet monthly. Special Meetings of the Local Advisory Boards may be held on the call of either the Publishing Agent or the Assistant Agent in charge; a majority of the Board shall constitute a quorum. The Local Advisory Boards shall advise the Assistant Agent at these places, respectively, in all matters relating to the business under his charge.

19. The Publishing Agent shall preside at the meetings of the Cabinet, except during the investigation of his own official conduct or that of an Editor. The Assistant Agent in charge at the above named cities, respectively, shall preside at the meetings of the Local Advisory Board, and a correct record of the proceedings of the Cabinet and of the Local Advisory Boards shall be kept. The Local Advisory Boards shall make semi-annual and annual reports to the Cabinet, and the Cabinet shall make an annual report to the Publishing Committee.

20. The Agent's Cabinet shall have power, in the intervals of the General Conference, to suspend, after thorough examination, the Publishing Agent or an Editor elected by the General Conference or by the Publishing Committee, for cause to them sufficient; and it shall fix a time, at as early a day as practicable, for the investigation of the official conduct of said Agent or Editor; due notice of which shall be given by the Cabinet to the Chairman of the Publishing Committee, and by him to the Bishops, who shall select one of their number to be present and preside at the investigation.

21. The investigation shall be before the Publishing Committee, exclusive of the Agent's Cabinet, who may remove said Agent or Editor in the intervals of the General Conference, by a vote of two-thirds of the members thereof, and the Publishing Committee shall proceed to fill the vacancy as soon thereafter as practicable.

22. The Agent's Cabinet shall appraise all the Real Estate belonging to the Book Concern at its cash value at the beginning of each quadrennium, and—except by purchase or sale, improvement or destruction—this valuation shall not be changed

during the quadrennium, but shall be carried into the annual and quadrennial statements.

THE PUBLISHING-HOUSE.

23. The Publishing-house and the principal place of business shall be established and located as the General Conference may determine, and shall be incorporated under the corporate name, "The Methodist Book Concern," and shall be the successor of "Methodist Book Concern in New York City," and of "The Western Methodist Book Concern."

BRANCH HOUSES AND DEPOSITORIES.

24. There shall be Branch Houses of the Book Concern, for the sale and distribution of its publications, located in New York, New York; Cincinnati, Ohio; Chicago, Illinois; and there shall be Depositories at Pittsburg, Pennsylvania; Boston, Massachusetts; San Francisco, California; Detroit, Michigan; Kansas City, Missouri; and at such other places as the General Conference may from time to time determine. The Branch Houses and the Depositories shall be under the direction of the Publishing Agent, and shall be furnished by him with full supplies of the books of our General Catalogue, Sunday-school Books, Tracts, and other publications, to be sold for the Book Concern.

25. Each of the Branch Houses shall be in charge of an Assistant Agent, and each of the Depositories not otherwise provided for shall be in charge of a manager, who shall be quadrennially elected by the Publishing Committee, on the nomination of the Publishing Agent, at its first session next after that of the General Conference, or as soon thereafter as practicable. The Assistant Agents and Managers shall be amenable to the Publishing Committee for their official conduct, and shall make regular monthly reports to the Publishing Agent. Their salaries shall be fixed as the Agent's Cabinet may determine.

26. The Assistant Agents and the Managers shall make full statements to the Publishing Agent, at such times as shall be fixed by him, showing the amount of sales made and expenses incurred—distinguishing cash sales from those made on credit. And, after deducting all expenses incident to the transportation management, and sale of the books at the Branch Houses and Depositories from the amount of sales, the net proceeds shall be sent promptly to the Publishing Agent. And an annual statement shall also be made to the Publishing Agent, showing the amount of stock on hand, taken at cost, discounted as the Publishing Committee may direct, and a separate detailed statement shall be made of the freight, express, and other charges.

THE PUBLISHING AGENT.

27. The Publishing Agent shall be the principal executive officer of the Book Concern, and, under the supervision of the Publishing Committee, shall have authority to regulate and direct the business of the Book Concern—excepting that which belongs to the Editorial Departments—as the interests of the Church may require. The Publishing Agent shall have authority, under the supervision of the Publishing Committee, to appoint responsible heads over such departments of the business under his charge as the interests of the Book Concern may require, and to regulate the production, sale, and distribution of the publications, and of all other business of the Book Concern, except as hereinafter specified.

28. The Publishing Agent is authorized, on the recommendation in writing of three-fourths of the members of the Agent's Cabinet and the concurrent vote of three-fourths of the Publishing Committee in writing, to sell and convey or purchase, in the name of The Methodist Book Concern, such Real Estate as may be deemed advisable for the interests of the Book Concern and the Church; provided, that at least twenty days' notice in writing of such meeting shall have been given to said Committee.

29. The Publishing Agent shall publish such books, tracts, periodicals, etc., as are ordered by the General Conference, or by the Publishing Committee, and shall provide uniform prices for the sale of our books and publications at the Branch Houses and the Depositories. He may publish such Tracts authorized by the Tract Society of the Methodist Episcopal Church as in his judgment, the interests of the Church and the Book Concern may require.

30. The Publishing Agent shall keep an accurate and separate account with the several Branch Houses and Depositories and with each department of the business, and with each periodical under his supervision, and make annual reports to the Publishing Committee, and a quadrennial report to the General Conference, setting forth an accurate statement of the same.

31. The Publishing Agent shall furnish the Agent's Cabinet, at each of its regular meetings, such statements of the business in his charge, as the Cabinet may require, and shall afford the Cabinet and the Publishing Committee every possible facility for a full and intelligent understanding of the business.

32. The Publishing Agent shall annually take an account of the assets of the Book Concern, at such times as the Publishing Committee may determine, including in the inventories all the property of the Publishing-house, the Branch Houses, and the Depositories, of whatever nature, properly classified, and taken at actual cost, discounted as the Publishing Committee may direct, and the account shall include a full and detailed statement of all liabilities, profits, and losses.

33. The Publishing Agent shall notify an Annual Conference when no representative of the Book Concern can attend its session, and the Annual Conference shall then appoint a Committee to attend to

the collection of the accounts forwarded from the Book Concern, and shall make accurate statement and prompt return of the same. Every Presiding Elder and Pastor shall do all in his power to collect the debts due the Book Concern; and if any Minister or Member of our Church indebted to the Book Concern shall refuse or neglect to make payment or come to a just settlement, upon proper report thereof, he shall be dealt with in the same manner as in other cases of debt or disputed accounts.

34. The appropriations made by the General Conference, and the salaries and dividends authorized by the Publishing Committee, shall be paid by the Publishing Agent as the General Conference or the Publishing Committee may from time to time direct.

35. After reserving a sufficient capital to carry on the business, as annually determined by the Publishing Committee after consultation with the Publishing Agent, the profits arising from the Book Concern shall be regularly applied to the benefit of Traveling Supernumerary, and Superannuated Preachers, their wives, widows, and children as directed by paragraph six (6), Article X, of the Constitution of the Church. The Publishing Agent shall forward to each Annual Conference a statement of the dividend to which it is entitled, together with a draft for the same.

36. The Publishing Agent shall devote his entire time and give his undivided attention to the interests of the Book Concern, and shall require of all employees the faithful performance of the work assigned to them.

37. The Publishing Agent shall deliver to his successor in office such statement of assets and liabilities as the Agent's Cabinet may direct, and shall thereupon be entitled to receive a proper voucher.

THE EDITORIAL DEPARTMENT.

38. The General Conference shall quadrennially elect, unless otherwise provided for, an Editor to have editorial charge of each of the publications hereinafter named and Editors for such other publications as the General Conference may authorize as official organs of the Methodist Episcopal Church; for the publication sale, and circulation of which under the supervision of the Publishing Committee, the Publishing Agent shall be responsible, unless otherwise provided, namely:

The Methodist Review, The Christian Advocate, The Pittsburg Christian Advocate, The Southwestern Christian Advocate, The Western Christian Advocate, The Northwestern Christian Advocate, The Central Christian Advocate, The Epworth Herald, Der Christliche Apologete, The Pacific Christian Advocate, The California Christian Advocate, Haus und Herd. The Editor of Haus und Herd shall also be Editor of German Sunday-school books, periodicals, and tracts.

39. The Editors shall have authority to regulate the Editorial Departments of the several publications authorized and committed to their charge by the General Conference, and may appoint such Assistant Editors as the Local Advisory Board in charge or the Publishing Committee deem necessary for the interests of the same. The Editors shall devote their entire time to the duties of their office, and shall give their undivided attention to the interests of the publications committed to their charge.

40. When in its judgment the interests of the Church require, the Publishing Committee shall have authority to elect an Editor to be known as the Book Editor, whose duty it shall be to secure suitable manuscripts, and to read and review carefully all manuscripts offered for publication in book form, and to recommend or disapprove the same in writing to the Publishing Agent.

SPECIAL PUBLISHING COMMITTEES.

41. There shall be a Special Publishing Committee for The Pittsburg Christian Advocate, consisting of three members from the Pittsburg Conference, two from the Erie Conference, two from the East Ohio Conference, and two from the West Virginia Conference, to be chosen by the General Conference. The Special Publishing Committee shall fix the salary of the Editor, keep an account of the receipts and expenditures of the paper, and shall report its financial condition annually to the patronizing Conferences above named, and to the Publishing Committee. A copy of said report shall also be sent to the Publishing Agent, and any balance remaining, after defraying current expenses, shall be subject to the order of said Agent, and shall be included in his Annual Reports.

42. The California Christian Advocate shall be published at San Francisco, California, by a Special Commission appointed by the Publishing Committee, and the Commission shall elect the Editor and fix his salary, and shall make report annually to the Publishing Committee, and the Publishing Committee may at any time discontinue said publication on the recommendation of the Commission in charge.

This preliminary report and the substitute for Chapter VII of the Discipline were adopted at the annual session of the Book Committee, February, 1904, and ordered by the Book Committee to be sent as a memorial to the General Conference.

The following members voted in the affirmative: A. T. Cass, W. L. McDowell, W. F. Whitlock, Edward B. Rawls, O. P. Miller, J. E. Farmer, R. A. Carnine, Hanford Crawford, H. A. Salzer, G. F. Board, J. E. Andrus, Richard Dymond, J. N. Gamble, R. T. Miller.

The following members desire to record their dissent from the proposed substitute, having voted against it in the meeting of the Book Committee: Henry Spellmeyer, C. C. Wilbor, J. E. Wilson, G. G. Logan, E. B. Tuttle.

gether in a remarkable manner. Notwithstanding the deep snow that has made walking exceedingly difficult, the roll shows that the average attendance since Jan. 1 has been 50. Charles H. Hartwell, who holds an old-fashioned class-meeting each Thursday evening, gave a very encouraging report of the work at the fourth quarterly conference of Garden St. Church.

Lawrence, First Church.—The fourth quarterly conference was a session of considerable interest, as well as profit, to all who were present. The unique feature of the meeting was the character of the reports, which had been thoroughly prepared. The superintendent of the Sunday-school, Mr. Edward F. Childs, who has been an incessant worker in this branch of church activity for thirty-seven years, gave a touching *resumé* of his labors with the school, and referred in well chosen words to the valuable services of the late Mrs. Lurandus Beach, who had been superintendent of the primary department for thirty-four years, and of others who have passed to their reward. Mr. Childs, in a voice trembling with pathos, closed his paper with the sentiment: "As the shadows lengthen, after thirty-seven years, we feel the need of a touch from those vanished hands." Most quarterly conferences fail to see any particular use for many of the disciplinary committees, and usually elect the persons nominated by the pastor, not expecting to hear from them again until renominated a year later. But the administration of Dr. Wright has shown the value of these committees. He wrote to the secretaries of the various benevolent societies asking them to send free literature to the chairmen of the various committees severally representing the connectional causes. When the literature had been received from the central offices, he made out a series of topics, and requested each committee to study that topic, and be ready to discuss it after the chairman should read a paper on it. The last parts of certain weekly prayer-meetings were set apart for the discussion of these connectional interests, when the papers were read at the dates assigned according to a printed program. Extra music was provided for these occasions. By this plan the people were interested in the causes and prepared to contribute intelligently when the pastor called for the customary collections. At the fourth quarterly conference, when the elder called for reports "from committees," the chairmen of these groups of appointees on benevolences reported the work done, and gave an account of the public exercises, which was very interesting to the conference. The chairmen who were present and reported their work were: Mrs. Hatch for Missions, Joseph Crabtree for Church Extension, Irving K. Beach for Freedmen's Aid and Southern Education, Miss Nellie Durrell for Tracts, Dean K. Webster for the Sunday-school committee, and E. S. Riley for Education. The papers presented at the public services were so helpful that the pastor has gathered them and is sending them around to the shut-ins. Here is a practical method of mobilizing the aggressive forces of the church and moving them on an educational and benevolent campaign, according to §§ 28, and §§ 9, 10, of the Discipline.

Personal.—We are glad to inform the many friends of Rev. Geo. W. Norris that he is recovering from his recent prostration, and is able to be about the house and attend to matters that now absorb his spare time. When we called upon our friend and collaborer for thirty years, we found him "hopeful" and cheery as ever. Bodily weakness has not dimmed the sunshine that streams from above and illuminates his familiar smile.

J. M. D.

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Lawrence, Garden St.—The pastor, Rev. A. J. Northrup, writes: "Rev. O. S. Baketel, D. D., field worker for the Sunday School Union, stayed with us on a recent Sunday mainly to visit our new Methodist Sunday-school at Cook's Corners, Methuen. Before the formation of any church organization, and while the denominational bent of the new field was still undetermined, Dr. Baketel met the pastor with a generous offer of Sunday-school supplies, provided it should become a Methodist school. This timely offer suggests the live and aggressive spirit of our man in the field. Dr. Baketel was delighted with what he saw, and has offered suggestions for the new building which is to be erected by the first of June. This new society, which is being fostered as a part of the Garden Street Church, Lawrence, lies in the midst of an unchurched and yet rapidly growing suburb of Lawrence. The membership of the Sunday-school is one hundred. We owe very much to Mr. Charles H. Hartwell, who as leader of the new class has made the class-meeting decidedly popular for young and old, also to the faithful laymen of Garden Street who are acting as lay preachers, and to Rev. George W. Norris, who has made a most generous offer toward the new building."

Concord District

Bethlehem.—The fourth quarterly conference brought out encouraging reports. The Sunday-school is the largest in recent years, and has purchased new song and library books as well as new maps. The Sunday congregations are the largest in the history of this pastorate. The W. F. M. S. is prospering, and has raised \$40 for its work. The Ladies' Aid Society have raised about \$400 during the year for the running expenses of the church. All current bills of this church are paid to date, with a balance in the treasury. Mrs. Ramsden was chosen as lay delegate. By a rising unanimous vote the quarterly conference invited the pastor, Rev. Wm. Ramsden, to remain for the fourth year.

Concord, First Church.—This has been a growing year with this church. Congregations have increased, souls have been saved, and financial interests have advanced. The trustees have put in two Magee furnaces—one in the church and one in the parsonage—which

add much to the comfort of the congregation and of the pastor's family. At the fourth quarterly conference Rev. James Cairns was, by unanimous rising vote, asked to remain for the coming year.

West Milan Jubilee.—In the autumn of 1896 a revival service was held by Rev. Willis Holmes, in a canvas tent pitched in this village, resulting in a religious movement which culminated in the organization of a Methodist Episcopal Church on Oct. 25 of that year, Rev. G. M. Curl being presiding elder and Rev. Willis Holmes pastor. There were four charter members and a goodly number of probationers. In November the building of a house of worship was projected, and the church was completed in the spring of 1897, having cost some over \$3,000. The building was dedicated, Aug. 3, 1897. A mortgage of \$1,000 rested upon the property. The present pastor, Rev. George Hudson, entered the field two years ago, and found a band of 34 somewhat discouraged members, with a debt, including the mortgage, accumulated interest and other claims, amounting to over \$1,500 burdening the church. After much thought and prayer the pastor, at the first quarterly conference, held June 2, 1902, suggested a movement toward paying the debt. This proposition was received favorably by only a few members of the quarterly conference, most of them saying, "It never can be paid." However, a committee was appointed to solicit funds. The people joined the pastor in prayer for success, and the Lord heard. He touched the hearts of two people, a noble man and his saintly (now sainted) wife, for God took her home before the debt was paid. Years ago this couple lived in this place and still have a summer cottage here, although residing for most of the year elsewhere. They promised \$800 on condition that the whole amount be raised. The Church Extension Society made a like promise, and these offers aroused enthusiasm among the people. The whole sum was secured, and on the evening of Oct. 19, 1903, the subscriptions having been paid



Try them for COUGHS, COLDS, ASTHMA, BRONCHITIS, SORE THROAT and HOARSENESS. Avoid Imitations. *John L. Brown*

and the debt lifted, the people gathered to open their jubilee services. After the opening songs Rev. William A. Hudson, son of the pastor, preached a good sermon. The following morning the people gathered again, and after a praise service Rev. A. E. Draper preached a finished and helpful sermon from Rom. 12:1-2. Then came a time of supreme interest to this large congregation when the mortgage and notes went up in flame while the people sang "Praise God from whom all blessings flow." The sacrament of the Lord's Supper followed, being administered by the presiding elder, Rev. G. M. Curl. At 2 P. M. Rev. C. J. Brown, a former pastor, but now stationed at Brownington Centre, Vt., preached from Matt. 25:10, to the delight of the people. In the evening came the closing service, and Rev. F. W. Buck, of Guildhall, Vt., preached from Phil. 4:5. This sermon moved the people much, and a serious, earnest spirit was manifest among the people. It was a great occasion for this church and congregation, and a new era was opened for West Milan.

Concord and Manchester Districts Preachers' Meeting.—This union meeting of the two districts was held with the Penacook church, Feb. 24 and 25. The brethren of these two districts greatly enjoy these union gatherings, with their fraternal spirit and mental stimulus. Then all enjoyed being entertained in the new church, which is a gem in appearance and a model of convenience. Unstinted commendation was heard on all sides for Rev. A. L. Smith, the pastor, and his flock, who have brought this building forward to completion during the past year, as well as for their hospitality in caring for this double district gathering. The program was good, and, with hardly an exception, was carried out as planned. Sermons were preached by Rev. G. W. Jones, of the Weirs, Rev. William Warren, of Tilton, and Rev. James Cairns, of First Church, Concord. Presiding Elders Curl and Hitchcock were in charge of the services, and participated in the discussions. Following is the program, in part: "The Coming Revival: Which shall it Be?"—1. Socialistic, Rev. Joseph Simpson; 2. Evangelistic, Rev. A. L. Smith; "The Burial Service: A Discussion of Methods," Rev. R. T. Wolcott; "A Study in Sin," Rev. Rescoe Sanderson; "Is the Bible True?" Rev. Edgar Blake; "The Sources of Genesis," Rev. W. J. Atkinson; "Bible Food for Wayfaring Men," Rev. Edward C. Strout; "Pulpit Praying," Chaplain E. R. Wilkins; "Religious Conditions in New Hampshire: How shall we Meet Them?"—1. The Rural Districts, Rev. Roger E. Thompson; 2. The Cities and the Foreign Encroachment, Rev. E. C. E. Dorion. The services began at 2 P. M. on Wednesday and closed with the evening preaching service on Thursday. Many of the themes provoked warm discussion, and the session was of special interest and profit. COOKE.

MAINE CONFERENCE

Portland District

Goodwin's Mills and Hollis.—At the former place we concluded our thirteen weeks of special revival work among the churches on the district. The heaviest snowfall of the season, followed by a high wind and a low temperature, made it next to impossible for the people to get out. Rev. C. B. Lamb will have some items of interest to report at the Annual Conference this spring: The church at South Hollis repaired as an expense of about \$700; a new church built at Clark's Mill costing \$3,200; and \$100 expended in putting water into the parsonage at Goodwin's Mills—all obligations being met. Following the dedication at Clark's Mill several were converted. Miss Santee, from our Deaconess Home in Portland, has assisted the pastor on each part of the charge, much to the delight of the people, and proves herself an efficient evangelistic worker. The people on this charge have responded most heartily and liberally to the needs of the Deaconess Home.

Saco.—At the fourth quarterly conference Rev. D. F. Faulkner presented a very encouraging report of the work of this charge. The spiritual tide is rising. The children are "asking for bread," and receive it. Some fine young people have been converted. The Sunday-school deserves special mention. Miss Belle Libby, a successful teacher in the city school, is superintendent. The attendance has nearly doubled during the last year. The pastor and wife and their daughter Alice are all teachers. The pastor's

class numbers about thirty, and is made up of young ladies and gentlemen who were gathered in from without, at his solicitation. Not long since the door-bell rang at the pastor's home, and as he responded to the call he found his class had come to give him a surprise. A delightful hour was spent, a dainty lunch served, a fine silk umbrella was presented to the dominie as a love token, and the merry party vanished into the night, leaving a sweet memory to linger with their pastor and teacher.

Cornish.—During the last year two rooms have been added to the parsonage, also a hot-air furnace, the entire expense of which was about \$300. Rev. C. H. Young, the pastor, has a strong grip on the entire community. Good congregations attend the services. The people are favored with excellent singing. Twelve conversions were reported during the year. The Junior League numbers 28. All are Christians, and 22 of them are to join the Epworth League very soon.

Kezar Falls.—All the reports at the fourth quarterly conference indicate a "forward movement." Eight family altars have been erected during the past year, making a total of 17 in a church of 70 members. There have been eleven conversions, and four have been received into the church. Rev. H. A. Peare and wife are enthusiastic in their work. We were quite surprised to find a ladies' quartet and also a male quartet, composed of members of the church and congregation, possessing excellent voices and fine taste. Some of our city churches might envy the musical talent of this little village church.

Kennebunk.—The pastor, Rev. C. A. Terhune, has had a good year with this church. Four weeks of special revival services were held. During the year 18 have been converted, 5 have been received by certificate, and 12 have joined on probation. Finances are up to date. The spiritual temperature is normal. Is there not some relation between the two?

Portland, Clark Memorial.—On the first Sunday of each month during the Conference year, the pastor, Rev. G. F. Millward, has received new members into his church. During the quarter 13 new members were added to the Epworth League chapter. Fifteen are reading the Bible in course. The League provides for the printing of the weekly calendar for the year, costing \$100. Hon. Ira S. Locke, in reporting his class, stated that in their meetings they sing only the hymns found in our church hymnal and that from the membership attending the class the whole twenty-six hymns belonging to the "Guild Memory" could be quoted without reference to the book. Is there another class in Methodism able to do this? If so, "show up," and report through the HERALD.

Personal.—Those who read Portland District items may infer that none of the preachers are being invited to return for another year, as no mention of the fact is made; but as it is a mere inference, you will come nearer to the truth if you infer that nearly every man has been requested to return.

Suggestions.—As our Conference will be in session on Easter Sabbath, would it not be well to hold Easter services in our churches the Sunday before?

If possible, let us secure full apportionments for General Conference expenses.

If we have depended wholly upon basket collections for our benevolences, and our plans have been interfered with on account of fre-

quent cold and stormy Sabbaths, can we not increase them somewhat by personal solicitation? B. C. W.

EAST MAINE CONFERENCE

Rockland District

Woolwich.—There are three Sunday-schools. That at the North is good, and there are good possibilities manifested at the school at the Ferry. The Junior League is in a fairly prosperous condition. The Epworth League seems to be sidetracked by the Junior League—a peculiar state of things, in which the children's society has absorbed the older people. "A little child shall lead them." Repairs to the amount of \$50 have been made upon the parsonage, all of which is paid. It is always a pleasure to spend a little time with Rev. L. G. March and his family. Raymond, Ruth, and Leland, bright-eyed and interesting, make the home merry and glad.

Wiscasset.—Rev. G. G. Winslow still presses the battle with the courage of youth, and with some of the impatience of youth with anything "slow." But with the wisdom of riper years he ever endeavors to stir to religious activity the "too calm environments" of his church. The Sunday-school, under the efficient superintendency of Martha Blake, is doing well. The Week of Prayer was observed with some degree of interest. There is much to make this charge delightful. "A kinder people we never knew." This comes from the pastor's home. Those "sitting-room chairs," so enthusiastically announced by the presiding elder in his last report, were dining room chairs.

Sheepscot Circuit.—Afternoon quarterly conference at "Uncle Ben" Donnell's. Through lameness Mr. Donnell was unable to come to the village, so we adjourned and went to his home—a home so changed by the years as they have come and gone. And now it is closed for the winter. Mr. Donnell and "Aunt Sue" have gone to Bangor, to the home of Prof. White, until spring. Our prayers and our blessing follow them. The church at Sheepscot will await earnestly and lovingly their return. In the evening we preached to a social company in the home of Mr. Frank Dodge at South Newcastle. What a genial thing it is to preach to a well-attended cottage meeting! Rev. C. F. Smith continues faithful service and is held in high appreciation, in which Mrs. Smith is at least his equal partner.

Damariscotta.—Rev. J. W. Day is himself again, we are more than glad to announce, and the work at Damariscotta is strengthening on many lines. The pastor is making an effort to "catch up." Cold and stormy weather, with the pastor's recent illness, crowds the work in these last weeks, but all are strong and of a good courage. The Sunday-school at Scotta is doing well. At the Mills the Sunday-school is "frozen up." A Home Department is to be started at Scotta. The Epworth League is in dubious standing. The class-meetings are a source of spiritual uplift. Preaching services are well attended.

Thomaston.—This charge is being aroused religiously as it has not been in many a long year, by Evangelists Taylor and Hatch. Two men of God are they, workmen that need not to be ashamed, whose sole aim is to rightly divide the word of truth. They preach with point and power, with love and light. The union services are all held in the Methodist Episcopal Church. Last Sunday night the church was packed to



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he doors, and many could not get in. Ministers, laymen, old and young, rich and poor, capitalists and laborers, good and bad—all were there, and God with His power was in the midst. The church is prospering. During the quarter 4 have been received in full. The Sunday-school is gaining. The benevolences are coming. The colored people at South Warren propose to take care of the Freedmen's Aid apportionment and the Epworth League will raise the apportionment for Education. Rev. A. H. Hanscom says: "We have every reason to thank God and take courage."

Rockport.—Good reports are rendered here. The Sunday-school attendance is good. The Epworth League is gaining—has raised \$125 for church purposes. The Ladies' Aid has raised \$150 for like objects. During the year \$275 have been expended for improvements on church and parsonage property.

Boothbay Harbor.—"We were finely remembered at Christmas time," writes the pastor, Rev. J. H. Gray. All reports were excellent. The Epworth and Junior Leagues are still growing. The Epworth League now numbers 107 members, and the Junior League has 50 members enrolled. The Ladies' Aid Societies are doing fine work. To the "building fund" at West Harbor \$80 have been added. Class-meetings are unsurpassed. "There are never less than thirteen present." "It has been the best year of my life."

East Boothbay.—This charge, too, has been stirred by a gracious revival. Seventeen have asked God's people to pray for them. Old walls of partition are breaking down and disappearing. The Epworth League is growing splendidly; 65 have been added to the membership. The Junior League is on the up-grade. The Sunday-schools are "coming up." The class-meeting is "enlarging." The "boys" mentioned in a former report are putting on strength with delight. They are growing younger. They say they are less than eighty now. Rev. and Mrs. T. W. Hunter rejoice as they see the work of the Lord prospering in their hands and look forward to still larger victory.

Southport.—Congregations are still good, evening services still excellent, and week-night meetings still encouraging; and Rev. W. A. Hanscom still is "after" every interest of church and people. The plans for the new church are at hand, and work will be pushed as soon as a fitting site can be decided upon.

Harmony.—With Rev. J. E. Lombard's horse—a better walker than the presiding elder's—we got through the eight miles from Athens in two and a half hours. A good congregation greeted the elder. The parsonage is progressing, though in winter quarters for the present. Well, everything is frozen up or buried in this region, owing to the unusual snow and cold. But the church is interested in itself and is looking forward hopefully, and the people are continually active digging themselves out. We turn here and start on our homeward route.

Pittsfield Circuit.—Signs of prosperity prevail. Tokens of regard have been received in great abundance from the three "quarters" of his charge by the pastor and his family. Here we have another bevy of children, bright, active, full of life—Frank, Edith, Miriam, and Paul. Paul is third in order, and a houseful of activity. Mrs. Morris is much improved in health. In the recent special services ten persons expressed a purpose to begin the Christian life. The Sunday-school is prosperous; the Cradle Roll numbers 17; the Home Department has 18 members. The class-meetings are excellent and well attended. We know, for we enjoyed one of them. Rev. A. E. Morris is advancing preparations for the Annual Conference, which is to be held at Pittsfield in April.

Clinton and Benton.—Rev. A. E. Luce has the esteem and confidence of all the people. Mrs. Luce shares equally in all the honors. The church and the work have suffered from the small-pox scare and the stormy weather. Death, too, has made sad inroads upon the society. At last accounts Mr. Charles Jaquith, one of the oldest and staunchest members, was

falling rapidly. The special services held at Benton were profitable. Three rose for prayers. Rev. G. R. Palmer, one of our former presiding elders in the Maine Conference, gave efficient aid in the work. Vigorous effort will be required, and is being made, to bring the church to its usual mark by Conference time.

North and East Vassalboro.—We arrived as Rev. B. G. Seaboyer was beginning revival services at the North, aided by G. I. Waltz, the singing evangelist. We were drafted to preach. A splendid congregation gave promise of large interest in the proposed meetings. On the second day a heavy snowstorm depleted the attendance. Tokens of the people's regard for their pastor have been multiplied. Characteristic activity and good results continue to mark this pastorate. The Sunday-school is doing well. A free Christmas banquet for the Sunday-school children and their parents is no small item of importance in the life of the church.

Randolph and Chelsea.—Rev. C. W. Lowell is having the best time of his life. The remark is founded upon the report of the pastor. He was "surprised and cheered at Christmas time." "On the old parsonage debt of \$500 (which was the only old debt on the district at the close of the Twentieth Century Thank Offering period), \$225 has been raised and paid, and \$200 has been given to the church towards a permanent fund by Mrs. Charles A. Barnard, of Brighton, Mass. The Ladies' Auxiliary has raised \$125 towards current expenses. Their report rendered at the quarterly conference was indicative of a live and valuable organization. Mr. Lowell with his church joined in the union services held at Gardiner by Evangelist Gale, and will be aided by the Gardiner pastors and people in revival services in Randolph.

East Pittston Circuit.—Rev. L. L. Harris returned from a trip to Massachusetts in behalf of his church building in answer to the call to attend the funeral of Mr. Moses Donnell, brother of Mr. Jerry Donnell, of Portland. Mr. Donnell was one of the oldest residents of East Pittston, a sterling man and citizen, ever ready to aid in any good work. He will be greatly missed by the community and the church. Mrs. Donnell has gone to live with her sister, Miss Martha Bryant, at South Windsor. The quarterly conference came two days after the death of Mr. Donnell. The pastor is full of characteristic courage. The prospect to complete the church is good. The present year \$800 has been expended. We hope to see the building completed in the near future.

Dresden.—We are no poet. We make the remark lest some might misapprehend; but this is the town of much renown for its roads and the loads of snow undisturbed by the plow or the shovel or the hoe. Why 'tis so, we don't know; for 'tis said by men bred and brought up in the region that they've voted their dimes and their dollars by legion to clear out their tracks and their byways and highways for the weary foot-traveler who walks with his packs, or the man with a horse who worries his course either north to East Pittston or south toward the sea. But they don't do the clearing. We have pondered over the matter both in mid-summer when we have painfully jolted over the spring humps and ditches, and in winter when we have sympathetically cheered a discouraged quadruped plowing his cheerless way through the ancient heaps or have acrobatically exerted ourself to keep the upper side of our equipage. We would not mention the matter, but a great many other towns do not do it that way. It must be love of nature, and they do not like to disturb the beauty of the scene—a sense of the artistic, an inspiration aesthetic! Oh, well, we would not disturb their repose! But some people call it by a harsher name. Rev. F. W. Brooks is doing well. The debt on the parsonage has been paid, and the note was burned at the quarterly conference. Rev. J. A. Morelen still holds his own, and is a valuable force in the church and community. It was a privilege to take tea at his home, with him and his family and Mr. and Mrs. Brooks.

T. F. J.

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have used it and have never been disappointed. Watered witch hazel is cheaper than Pond's Extract, and for that reason is offered sometimes as a substitute—you'll be disappointed if you accept it. If you want to be cured get Pond's Extract. Sold only in sealed bottles under buff wrappers.

ACCEPT NO SUBSTITUTE

Bucksport District

South Robbinston.—There was nothing to remind one of June roses or graduation day the morning we left Lubec! Once among the Alps—crossing over the Simplon Pass from Luzerne to Grindelwald—a fellow passenger turned to me and said: "I have nothing to say." People have ceased to remark, "What awful weather!" etc., up in Maine. They just look at each other and keep still! A short pull by rail, and we were at Perry. We seized our grip and were making for John McDormer's for a warm dinner, when we heard a call, and, turning, made out the tall form of Rev. J. L. Pinkerton standing in the blinding snow, beckoning to us. Well, nine miles, due north, in a cutting wind! I wonder if a continual pelting ever spoils the eyesight? Mr. Pinkerton had glasses, but they didn't do much good, for they became so clogged up that he had to put them away. A horse will generally keep the road when there is anything in sight, but—

South Robbinston parsonage needs fixing anyway, especially this winter. We had a jolly romp with the two little parsonage children. We preached to a fair gathering on "The Ridge," and to a crowded school-house congregation at North Perry. At this latter point the pastor was overpaid till the stormy Sundays came on. On the whole, South Robbinston charge has done better than last year, and we hope yet to see the people do credit to themselves in closing up the Conference year.

Pembroke.—We were able to get a congregation at only one point on this charge—"the Iron Works." Rev. E. M. Smith has developed quite an enthusiasm among the young people at this point. Some thirty to forty boys and girls attended our service on a week night. The whole community about Pembroke is in mourning over the death of Mr. E. H. Sprague, one of the trustees of our church.

Catais, First Church.—The church property shines with two good coats of paint—a beautiful combination of colors. The improvements cost \$250, which is nearly all paid. Recently \$100 has been raised for Sunday-school books. Mrs. Luce is conducting an industrial class of about seventy members in connection with the Junior League. We had a most precious Sunday morning service here, closing with the sacrament of the Lord's Supper. One young lady came and bowed at the altar for the first time.

Wesley Church.—At the fourth quarterly

Ayer's Cherry Pectoral. Coughs, colds, croup, bronchitis, asthma, weak lungs.

J. C. Ayer Co., Lowell, Mass.

conference the church at Bog Brook was given the above name. This is a suburb of Calais—a live spiritual people. The work is growing, and the people greatly appreciate the services of Rev. Norman La Marsh.

FRANK LESLIE.

GENERAL CONFERENCE AT LOS ANGELES

Cost of Trip and Arrangements

The announcement is made by Mr. Charles R. Magee, Manager, New England Methodist Book Depository, 36 Bromfield Street, Boston, that in compliance with suggestions made by those interested, arrangements have been made for the trip to Los Angeles of delegates, their friends and others who are contemplating attending the General Conference at that point in May next. A train known as "The Conference Special" will leave Boston, Friday, April 22, at 1 P. M. via the Boston & Maine, West Shore and connections, stopping at Chicago (over Sunday), Colorado Springs, Denver, the Royal Gorge, Salt Lake City, San Francisco, the Big Trees, Santa Barbara, etc., arriving at Los Angeles, May 3. A wide diversity of plans is offered. The rate for transportation only for the round trip from Boston is \$71. This provides ticket by the "Official Route" going, with choice of routes returning. A rate of \$147 is made which covers every expense from departure from New England, Friday, April 22, until the arrival at Los Angeles, Tuesday, May 3, with return ticket covering transportation only to starting point with choice of routes. This ticket includes Pullman sleeping car accommodations, Boston to San Francisco and Los Angeles (full berth for each passenger); meals in dining car between Boston and Los Angeles; hotel accommodations at Chicago, Colorado Springs, Salt Lake City, San Francisco, Monterey, and Santa Barbara; carriage rides at Colorado Springs and Monterey; all transfers of passen-

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gers and baggage between depots and hotels; in fact, every necessary expense for the complete tour from Boston to Los Angeles with return ticket as above. Choice of return routes is offered either via Ogden, Omaha and Chicago; via Ogden, Kansas City and St. Louis; via Santa Fe Route (side trip to Grand Canon \$6.50 additional); via El Paso and New Orleans. For \$11 additional, return tickets may read via Southern Pacific and "Shasta Route" to Portland, thence via Canadian Pacific Railway, Great Northern Railway or Northern Pacific Railway (Yellowstone Park Route). Arrangements will probably be made so that those returning via Portland and St. Paul may include St. Louis and the World's Fair.

The "Conference Special" will be in charge of a competent conductor and guide who will look after the welfare and comfort of the party.

To accommodate those who have but a limited time in which to make the tour, a complete "all expenses included" round trip rate of \$250 is announced covering every expense for twenty-eight days including the Grand Canon of Arizona and a stay of four days in the World's Fair at St. Louis.

The details of transportation, hotels, etc., have been placed in the hands of Messrs. Simmons & Marsters, General Tourist Agents, 298 Washington St., Boston.

Bookings should be made with Mr. Charles R. Magee, 36 Bromfield St., Boston, and early registration is necessary so that Pullman and other reservations may be made.

The visit to Los Angeles at this time will be a memorable event for all those participating, and it is hoped that a large attendance will be forthcoming from New England.

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CHURCH REGISTER

CONFERENCE	PLACE	TIME	BISHOP
N. E. Southern,	New Bedford,	Mar. 23,	Goodsell
Eastern Swedish,	Brooklyn,	" 24,	Foss
Vermont,	Montpelier,	" 30,	Fowler
Maine,	Rumford Falls,	" 30,	Vincent
New England,	Springfield,	Apr. 6,	Goodsell
New Hampshire,	Manchester,	" 6,	Fowler
East Maine,	Pittsfield,	" 6,	Vincent
New York,	New York,	" 6,	Andrews
New York East,	Brooklyn,	" 6,	Foss
Troy,	Gloversville,	" 6,	Cranston

NEW ENGLAND CONFERENCE EXAMINATIONS.—Examinations in all courses will be held by the board of examiners of the New England Conference at the Y. M. C. A. Building, 166 State St., Springfield, Monday and Tuesday, April 4 and 5. Monday, 2 p. m., admission on trial; 7 p. m., personal attitude toward our doctrine and polity. Tuesday, 9.30 a. m., the four years' courses and local orders.

GEO. S. BUTTERS, Registrar.

NEW ENGLAND SOUTHERN CONFERENCE.—Mr. A. C. Kendall, G. P. A. of the N. Y., N. H. & H. R. R., writes me: "We take pleasure in stating that we will arrange to furnish you with half-fare certificates entitling delegates who attend the convention and who pay regular rate going to ride on half tickets returning."

Mr. C. G. Whiton, agent of the N. B., M. V. & N. Steamboat Co., writes: "We shall be pleased to accord to your Conference the same privilege of free return passage as in years past."

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INTERESTING TO AMERICANS

Western Canada will soon Become the Supply Depot for Wheat for Great Britain

During the past year about 50,000 Americans went from the United States to Canada. Most of these settled upon farm lands, and the writer is informed by agents of the Canadian Government that the greatest success has followed the efforts of nearly all. To their friends on this side of the boundary line the fullest assurance is given of the prosperity that is in store for them. There will always be a splendid market for all the grain, cattle, and other produce that can be raised in western Canada, and with the advantages offered of a free homestead of 160 acres of land, and other lands which may be bought cheaply, an excellent climate, splendid school system, educational advantages of the best, what more is required? The husbandman gets more return for money than in any other country in the world.

On the occasion of Sir Wilfrid Laurier's visit to the Corn Exchange, London, Eng., Colonel Montgomery, V. D., made several important statements. "The function," he said, "which you have just been assisting in connection with a kindred association, has doubtless shown you the importance of the provision trade of Liverpool in its relationship with the Dominion, and the enormous possibilities of the future development of that trade. Well, the grain trade of Liverpool has interests with Canada no less important than those of the provision trade. When it is borne in mind that 80 per cent. of the breadstuffs of this great country has to be brought from abroad, you will readily appreciate with what great satisfaction we view the large and steadily increasing supplies of grain which are annually available for export from Canada, and I challenge contradiction when I say that of the wheats we import from Russia, India, the Pacific and the length and breadth of the United States, none gives more general satisfaction, none is more generally appreciated, than that raised in the Province of Manitoba. We cannot get enough of it, and it is no exaggeration to say that there are before us now dozens of millers who hunger for it. This is not the time to enter into statistical questions, but we look forward with confidence to the time at which, with the present rate of progress, the Dominion of Canada will have a sufficient surplus of wheat to render this country independent of other sources of supply. I think I may, with justifiable pride, remind you that this is the chief grain market of the British Empire, and through its excellent geographical position, as well as through the enterprise of its millers, it is now the second milling centre in the world."

electric cars. Regular fares must be paid on steamboat and steamcars.

GEO. M. HAMLEN, Sec. Transportation.

NEW ENGLAND SOUTHERN CONFERENCE—ADDITIONAL R. R. NOTICE.—To all persons visiting the Conference at New Bedford, March 23-31: I have this for your encouragement. It is probable that through half-rate return tickets can be bought to all stations on the N. Y., N. H. & H. R. R., also on the New London Northern R. R.

GEO. M. HAMLEN, Sec. Transportation.

N. E. SOUTHERN CONFERENCE EXAMINATIONS.—Conference examinations will be held in the County St. Church, New Bedford, Tuesday, March 22, commencing at 10 a. m. Annual meeting of the board of examiners will be held at 4.30 p. m., Tuesday, March 22.

G. A. GRANT, Registrar.

MAINE CONFERENCE.—The Lay Electoral Conference of Maine Conference will be held at

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and neglected coughs and colds lead to far more serious ends.

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 Washington St., through to Winter St.

Rumford Falls, Friday afternoon, at 1 o'clock. No entertainment will be provided for delegates. If any plan to remain for more than one day they should immediately notify G. A. Ames, of Hotel Rumford. The rates are from \$2 to \$2.50 per day.

GEO. A. MARTIN.

EUROPEAN TOUR

Rev. Ray Allen, of Rochester, N. Y., associate editor of the *Northern Christian Advocate*, will make his fifteenth tour through Europe this summer, taking another party with him. He starts the last of June, and visits England, France, Holland, Germany and Switzerland. The rates are low, and as he will not take more than sixteen, any wishing to go should apply early.

MAINE CONFERENCE RAILROAD NOTICE.—The Portland & Rumford Falls Railway, Maine Central, Grand Trunk, Somerset and Sandy River roads, will issue tickets over their respective roads for about fare one way.

The Boston & Maine will make the usual reduction from the following stations to Portland and return: Kittery Junction, Elliot, on the Eastern division; Somersworth, South Berwick, North Berwick, Wells, Kennebunk, Kennebunkport, Biddeford, Saco, and Old Orchard on the Western division; Springvale, Alfred,

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Hollis, Gorham and Westbrook, on the P. & R. road.

Tickets on all these roads good going from March 28 to April 2, and returning to April 6.

The Somerset and Sandy River Roads will sell to the terminus of each of their respective roads and return.

The Maine Central will sell tickets at all their principal stations direct to Rumford Falls via Rumford Falls Junction.

The Grand Trunk will sell direct to Rumford Falls via Mechanic Falls.

Ask for Maine Conference tickets.

L. LUCE, R. R. Agent.

MAINE CONFERENCE — PREACHERS' AID SOCIETY.—The annual meeting of the Preachers' Aid Society of the Maine Conference will be held in the Methodist Episcopal Church at Rumford Falls, Me., Wednesday March 30, at 4 p. m., to elect its officers for the ensuing year and to transact any other business which may properly come before it.

D. F. FAULKNER.

EVANGELICAL ALLIANCE.—The Evangelical Alliance of Boston and vicinity will have a public meeting on Monday, March 14, in Park St. Church, at 10.30 a. m. Prof. Richard G. Moulton, of Chicago University, will give the address on "The Study of the Bible from the Church's Point of View."

METHODIST SOCIAL UNION — CHURCH NIGHT.—Monday evening, March 21, at Lorimer Hall, Tremont Temple, Boston. Reception at 5. Dinner at 6. Topic, "The Church: What of the Future?" Speakers, Rev. Josiah Strong, D. D., of New York, Rev. P. S. Henson, pastor Tremont Temple, Rev. Thomas Van Ness, D. D., pastor of Second Church (Unitarian), Boston. Special music.

Ticket sale to members opens at Tremont Temple ticket office, Monday, March 14, at 9 a. m. Public sale opens Thursday, March 17, at same hour and place. Single tickets, \$1.50. All seats reserved.

C. H. J. KIMBALL, Sec.

W. F. M. S.—A meeting of Boston District W. F. M. S. Association will be held at Upham Memorial Church, Forest Hills, Wednesday, March 16. Sessions at 10 and 2. In the morning there will be auxiliary reports, discussion of methods, and reading by Mrs. Minna Stanwood, of Jamaica Plain. In the afternoon an interesting and varied program, with address by Mrs. J. N. Hanaford.

Luncheon, 15 cents. Church, corner of Wachuset and Patten Sts. Readville and Hyde Park cars pass Patten St.

CARRIE B. STEELE, Rec. Sec.

Life Guards

The Life Guards are two regiments of cavalry forming part of the British household troops. They are gallant soldiers, and every loyal British heart is proud of them. Not only the King's household, but yours, ours, everybody's, should have its life guards. The need of them is especially great when the greatest foes of life — diseases — find allies in the very elements as colds, influenza, catarrh, the grip and pneumonia do in the stormy month of March. The best way that we know of to guard against these diseases is to strengthen the system with Hood's Sarsaparilla — the greatest of all life guards. It removes the conditions in which these diseases make their most successful attack, gives vigor and tone to all the vital organs and functions, and imparts a genial warmth to the blood. Remember the weaker the system the greater the exposure to disease. Hood's Sarsaparilla makes the system strong.

SPECIAL NOTICE.—Rev. P. H. Bodkin, editor of *California Independent*, is chairman of the press committee having in charge the seating of duly-accredited reporters at the session of the General Conference in May. Applications should be sent in early to him at 115½ North Main St., Los Angeles.

W. F. M. S.—The quarterly meeting of Cambridge District will be held at Grace Church, Cambridge, Thursday, March 17. Sessions at 10.30 and 2. Among the interesting features of the program are: "Golden Gossip" by Miss Hodgkins; first and second chapters of "Rex

Christus," taught by Miss Butler; and an address by Rev. Elihu Grant. Lunch will be served by the local auxiliary for 15 cents.

MRS. JOHN A. STARR,
 District Secretary.

BRIGHT'S DISEASE

Caused the death of Dr. Bright. Bright's disease is simply slow congestion of the Kidneys. In the last stage the congestion becomes acute, and the victim lives a few hours, or a few days, but is past saving. This insidious Kidney trouble is caused by sluggish, torpid, congested liver, and slow, constipated bowels, whereby the kidneys are involved and ruined.

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OBITUARIES

Harken! — the voice of the Lord
Among the trees! No more our fading trees,
Which grew among our graves, and shiver oft
In our rough winters, but fair trees that stand
On either side His river, where the smile
Of God is sunlight; trees whereon no harps
Of mourners hang. Not coming down at eve
To walk a little while and then depart,
But in this Garden walketh evermore
The King of Peace. See! This is He who lay
In the earth-garden dead, for the great love
Wherewith He loved the church. Now doth He
live
For evermore; and lo! the church doth live
And walk with Him from henceforth in the
skies.

— B. M.

Lavender. — Mrs. Mary J. Lavender was born at East Hartford, Conn., May 22, 1827, and died at the residence of her brother, Mr. Francis Asbury Bidwell, of Norwich, Conn., Dec. 22, 1903, aged 76 years and 7 months.

She was well born, being the daughter of Rev. Ira M. and Nancy Church Bidwell, whose names are household words in the New England Southern Conference, and especially in Eastern Connecticut, because of loyal devotion to, and successful service for, their beloved Methodism and the interests of Christianity in general. Mrs. Lavender was the eldest of nine children, of whom the following survive: The wife of Rev. Dr. Easleigh McChesney, of Syracuse University, Enoch George, Francis Asbury, and Charles Torrey Bidwell. She was married in 1849, living with her husband for five years in Provincetown, when he died, leaving her a childless widow. Soon after her husband's death she moved to Norwich, making her home with her father until his death twenty-three years ago. For the last ten or eleven years she has resided with her nephew in Norwich, Mr. Gordon L. Bidwell, whose whole household regarded her with tenderest affection, and now bitterly mourn their loss.

For two years Mrs. Lavender had been in comparatively feeble health, and while on a visit to the home of her brother, Mr. F. A. Bidwell, she developed heart trouble and other complications which terminated in death, making Christmas very sad for her relatives and the many who had learned to appreciate her sterling qualities during her long residence in this city. Her remains were removed to the residence of her nephew, which had so long been her home, and where her funeral was attended by a large congregation of relatives and friends, the writer, amid many manifestations of grief, emphasizing the lessons of her beautiful life and peaceful death.

Mrs. Lavender was soundly converted when a

child, immediately thereafter uniting with the Methodist Episcopal Church, of which she continued a faithful and valued member until her death. In Norwich her membership was with the East Main Street Church until the consolidation, when she loyally transferred her interest and support to Trinity. She was assistant superintendent of the Sunday-school at East Main Street, and had a large class there for many years. A large number of the ladies now in Trinity, and others who have gone out to bless other churches, belonged to her Sunday-school class when young girls. Among the latter are the wives of Dr. George E. Reed, of Dickinson College, and of Dr. Emory J. Haynes. Although very quiet and unobtrusive, she was noted for great clearness of mind and godly strength of character; hence her influence for good was very great in the church and community. Long will her name be held in loving remembrance by not a few whom she helped Godward. Her religion was of a bright, cheery character. It made her and others happy. The many trials of her life brought to her no tinge of moroseness or pessimism. To the last her intellect was clear and her heart full of love to the dear Lord. She testified to the writer and others that God's grace was sufficient, and the joy of the Lord was her strength. As she lived well, so she died.

JAMES COOTE.

Montgomery. — Asa Montgomery was born in Warwick, R. I., Sept. 23, 1821, and died in Worcester, Mass., Jan. 26, 1904, of pneumonia and heart failure.

Mr. Montgomery was converted and joined the Methodist Episcopal Church at an early age. He was blessed with a devoted Christian mother, and his grandfather, Asa Montgomery, was deacon of the Baptist Church in Sterling, Conn., for many years. In 1852 Mr. Montgomery went to Utica, N. Y., remaining there several years, when he removed to Ilion, where he was associated with the Remington Arms Co. He was active in the church, a member of the official board and a class-leader for fifteen years. In 1867 he was united in marriage with Miss Ella G. Stoddard, of Syracuse, who survives him. He was for some time a very successful leader of the Mohawk Valley Praying Band, a company of Christian men organized to do evangelistic work. Many precious souls were brought into the kingdom under God through their united labors. In 1874 he took up the study of medicine, and did not cease to love the work the remainder of his life. In 1889 he removed with his family to Worcester. In his younger days he was a member of Park St. Church and was one of a committee to select the land for the camp-ground at Sterling.

Mr. Montgomery had a kind and very cheerful disposition, and although he had met with great reverses, he was steadfast and hopeful to the last. Besides his wife, he leaves an only daughter, twin granddaughters, Doris and Dorothy, and one sister in Providence, R. I.

The funeral was held from the home of his daughter, Mrs. Edward L. Higgins, Oxford St., Jan. 29. Rev. Dr. Samuel M. Dick, of Trinity Church, of which the deceased was a member, officiating. The floral tributes were beautiful. Interment was in Hope Cemetery. E. G.

Ogilvie. — Mrs. Harriett D. (Stirling) Ogilvie entered into rest, Feb. 8, 1904. She belonged to the old family of Stirlings, of Maitland, Nova Scotia, where she joined the Methodist Church while yet a little child. At eighteen she was married to Capt. Daniel J. Ogilvie, of Halifax, N. S., also a member of a good old Scottish family and of the Methodist Church. Captain Ogilvie, being a seafaring man, was necessarily absent much of the time from his family of five growing children, but the beautiful young mother faithfully reared them in the nurture and admonition of the Lord.

Bereaved of her husband in 1888, Mrs. Ogilvie removed with her children to Malden, Mass., where she soon presented her church letter and cast in her lot with Centre Methodist Episcopal Church, during the pastorate of Rev. Willis P. Odell, retaining her membership there until she was translated to the reward of the church triumphant.

In 1892, Ruth, a lovely girl of sixteen years, was taken away to be with the husband and father in the Beyond. Ten years later, Cassie (Mrs. Cameron) was also called, adding another to the increasing family in "the Home

over There." Both daughters went from Centre Church to join the church above.

The calmness and sweetness of the character of the widowed mother were manifest to all who enjoyed the great privilege of her acquaintance. Through all the sorrows and trials incident to her lot, she ever bore herself with such gentle resignation and cheerfulness that it was always a pleasure to meet her, whether in class-meeting, at preaching service or Sunday-school. She availed herself of all these means of grace whenever health and duty permitted. Her faith, unflinching and steadfast, was an inspiration to her children and associates. She leaves behind her one daughter, Marion, also a member of Centre Church, and two sons, Walter W. and W. Black Ogilvie.

Mrs. Ogilvie's firm and cheerful faith and constant devotion to whatsoever is pure and of good report are a rich legacy to her friends and, best of all, to her children, who rise up in the midst of this deep sorrow and call her blessed.

W. W.

Nowell. — Samuel H. Nowell was born in York, Me., Sept. 8, 1839, and died in Melrose, Mass., Feb. 10, 1904.

Mr. Nowell was converted in 1859 under the ministry of Rev. Jesse Stone, and joined the Methodist Episcopal Church at Emery's Mills, Shapleigh, Me. In 1861 he was most happily married to Miss Betsy L. Smith, whose conversion had occurred at the same revival service with his own. Shortly after marriage Mr. and Mrs. Nowell removed to Stoneham, Mass., then to Epping, N. H., but for the past thirty-six years they have been residents of Melrose, he being engaged in the milk business there. For over thirty years Mr. Nowell has been steward or trustee of the church. He was a man representing well the old-fashioned type of New England character. Industrious, upright, and large-hearted, he was respected and beloved by all who knew him. None could observe Mr. Nowell without soon recognizing in his fine face and gentle spirit the elements of true manhood. Retiring in disposition, he was yet strong in convictions and always had a warm religious faith and corresponding testimony. During his last illness — a hard struggle for two weeks against pneumonia — he at all times expressed a precious confidence in the Saviour's love. The church and community sustain a real loss in the death of this true man of God, and in a deep sense does Mrs. Nowell, in her loneliness, need the solace of Christian support and sympathy.

The funeral service was held at his residence, on the afternoon of Feb. 12, attended by a large number of neighbors and friends, Rev. C. H. Stackpole, pastor of the Melrose Church, officiating. C. H. S.

Simonton. — Mrs. Mary (Pascal) Simonton was born in Warren, Me., in the year 1816. Her translation from earth to heaven came on the morning of Jan. 30, 1904, after a very brief illness, in which no great physical suffering was hers to endure.

Mrs. Simonton was one of quite a company of people who came from Warren in the first half of the nineteenth century and settled in the town of Rockport, Me., near Goose River. Some of the most prominent families of Rockport were founded by members of this company — the Andrews, Spears, and Pascals. She was the daughter of John M. and Nancy Pascal, and was the last survivor of this band of strong men and women. In 1838 she was married to Patric Simonton, who forty years ago preceded her to the better land.

Under the pastorate of Rev. Wm. L. Brown, of precious memory, she made public profession of Christ as her Saviour, and from that day until her death she lived a practical, consistent, Christian life, loved and revered by all who knew her. Having been baptized in the faith of Christ, she was true to her baptismal

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years and to the faith through all the years of her life.

She leaves four children to mourn their loss, but they sorrow not as do those who have no hope of a future reunion. The sons are: Andrew Simonton, who lives on the old homestead, and Rev. J. P. Simonton, who for more than thirty years has been an honored member of the East Maine Conference. One of the daughters is the wife of Rev. J. T. Crosby, of the Maine Conference; the other is Mrs. G. A. Andrews, of Rockport. These all were able to be present at the time of her death and burial. "Her children rise up and call her blessed."

Rev. G. M. Bailey, of Camden, officiated at the funeral. A long life, thus peacefully and triumphantly closed in the faith of our Lord and Saviour, Jesus Christ, constitutes in itself a testimony as to the value of the religion of Christ, from which there can be no reasonable appeal. "Blessed are the dead who die in the Lord."

G. M. B.

Fitz. — Orlando H. Fitz was born in Salisbury, N. H., Jan. 8, 1830, and departed this life at Webster, N. H., May 5, 1903.

He was the son of Daniel Fitz, who with a few others organized the Methodist Episcopal society now worshipping at Sweet's Mills. Orlando was converted in early life and united with the Methodist Episcopal Church, of which he was an official member, a faithful attendant, and generous supporter, until the end was reached. His interest in the welfare of the church of his choice never abated. He married, for his first wife, Miss Maria Foster. After her decease he was united in marriage with Mrs. Mary S. Worth, who proved to be a most faithful wife and helpmate.

Though ailing for a long time, at the last the end came after a few weeks' sickness, during which time he expressed to his pastor the confidence he had in Christ as his personal Saviour. Besides a wife and son, he leaves an only sister, Mary B., to mourn.

The funeral services were conducted in the church, his pastor officiating. Words of comfort were spoken to the bereaved, using as a foundation Heb 13: 14: "For here have we no continuing city, but we seek one to come." The interment was in the village cemetery, where the weary tenement awaits the final triumph.

M. TISDALE.

Leavitt. — A great loss has befallen the church at Sagamore, Mass., in the death of Mrs. M. O. Leavitt, who passed into the life beyond, Feb. 2, 1904. The end came very suddenly and unexpectedly. Three days before, she was in her usual health, when she was seized with paralysis. A second and third shock followed, and she "was not," for God took her.

Mrs. Leavitt was born in August, 1840, the only daughter in a family of nine children, a sister beloved by all her brothers. In 1877 she was married to Mr. Levy R. Leavitt, who, with the only daughter, Mrs. Jeannette M. Wagner, of Newton, Mass., survives her. Her conversion took place in early life, and for more than forty years she was a member of the Sagamore Methodist Episcopal Church, and lived a consistent Christian life.

Mrs. Leavitt was a woman of superior mind, widely read, having a large and choice library, and served on the school committee of the town for several terms of three years each. She was a woman of large heart, warm sympathies, deeply religious, very much interested in the success and spiritual well being of the church and willing to bear her share of its burdens. The Sabbath-school, of which she was the senior class teacher, also its secretary and treasurer, will miss her motherly presence. May God comfort the bereaved husband and daughter in their sorrow, and raise up others to take her place in the church!

J. B.

Mulcahy. — Thomas Mulcahy was born in Salem, Mass., in July, 1874, and died in the same city, Jan. 29, 1904.

Thomas Mulcahy was born and reared in the Roman Catholic Church, his mother being an especially devoted member of that communion. In his twentieth year, however, through the

influence of the Hadley Mission, Salem, he became acquainted with evangelical doctrine and entered into a rich experience of saving faith. In the spring of 1894 he joined the Methodist Episcopal Church of Peabody, and continued an active and consistent member of the same. It is true that he was buried with the rites of the Roman Church, but this was at the request of his mother, whom he deeply loved and who had shortly preceded him to the better land. No one who knew "Tom" Mulcahy could doubt that at heart he was a sincere Protestant. Among his last words were these: "Romanism nor Protestantism cannot save me. I die simply a Christian."

The Christian life of Mr. Mulcahy was genuine and remarkable. He had a religious nature. Before his conversion he had a decided taste for religious things. With very little educational qualification he in a short time became acquainted with all the doctrines and methods of Methodism and took a broad interest in all of our work. He was sympathetic, generous and warm-hearted toward all. While affirming that the Catholic Church held nothing for him, he was yet never bitter nor denunciatory toward that church of his youth and his people. His voice was always heard in the social meetings, and many good things he said. His testimony was invariably looked for and listened to with interest. His enthusiasm, genuine humor, and warm, liberal spirit made him very many friends.

For some years Mr. Mulcahy was a sufferer from consumption. As the end approached and he became apprehensive of death, he was filled with joyful anticipations of heaven. He spoke of his coming journey thither precisely as he would of going to a camp-meeting or some other Christian gathering. All of his Methodist friends say that it was the most triumphant death-scene they ever witnessed. Thus passed away one of the most unique and thorough Christian characters it has ever been my fortune to know.

C. H. STACKPOLE.

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Seventy-five cents at drug stores for a large bottle, usual dollar size, but a trial bottle will be sent free and prepaid to every reader of this paper who needs such a medicine. Address your letter or postal card to Drake Formula Co., Drake Bldg., Chicago, Ill. A trial bottle will be sent prepaid.

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Religious Education Association

Continued from page 297

together; but no one can justly charge the new Association with attempting to foster or further any vagaries or unwholesome radicalism. Indeed, we heard the president of one of the safest and most conservative theological seminaries of the country declare that he had heard more about mother-love, the religious life of childhood, the nurture of the spiritual life, and similar themes in this convention, and its predecessor in Chicago, than he had ever heard in any presbytery or synod in any single session he had ever attended. This judgment accords with our own, made after studying at close range this whole movement from its beginning. Every session has had a distinctive devotional and spiritual tone and power.

Another feature of the convention is the interdenominational representation which is evident in the program and the personnel of the officers. The president-elect for the new year now begun is Rev. Dr. Charles Cuthbert Hall, president of Union Theological Seminary, New York city. Among the vice-presidents are Rev. Dr. F. G. Peabody, of Harvard University; Dr. Caroline Hazard, president of Wellesley College; and Rev. Dr. Levi Gilbert, editor of the *Western Christian Advocate*. Among the directors-at-large and state-directors representing our own denomination, newly-chosen, are the following: President Bashford, Ohio Wesleyan University; Rev. Dr. George Elliott, Detroit, Mich.; President Samuel Plantz; President Thomas Nicholson; Dean Van Meter, Woman's College of Baltimore; and Rev. Dr. W. F. McDowell, secretary of the Board of Education. In addition, we find in the list the name of Prof. Geo. A. Coe, of Northwestern University, who is the recording secretary of the Association, and that of Rev. Dr. Jesse Bowman Young, of Cincinnati, who is recording secretary of the department of the press. It ought to go without saying that these are not men who would lend their influence to a "dangerous" movement. We have put down these observations with the sincere desire

to induce Methodist preachers, educators, and laymen who read ZION'S HERALD to acquaint themselves with the aims, plans, and spirit of this great Association, which has impressed hundreds of thoughtful men in the country as possessing powers of usefulness and beneficent influence beyond the scope of human foresight. We cannot afford as a denomination to stand off and ignore it, or to view it merely with a critic's eye, until its preliminary victories are fully won. Even an hour's careful examination of the data in the case will assure those who doubt the propriety of the project of the fact that it is really one of the most fundamentally significant movements of our time.

Beyond question the greatest address of the convention was delivered by the new president, Dr. Charles Cuthbert Hall, in an "Annual Survey of Progress in Religious and Moral Education." The vastness of the field and the number of the forces to be coordinated in a new brotherhood of religious effort were magnificently outlined, while the work already done, the plans already laid, and the evident timeliness of the movement, were mightily urged. His suggestions as to the work looming up in the immediate future were singularly acute, luminous and suggestive. When this noble address appears in full in the forthcoming volume of the Proceedings of the Convention it will be at once recognized as a document to be studied. Dr. Hall devoted a strenuous paragraph emphasizing the new Bible-studying and missionary-information departments of the Epworth League as affording matter amply worthy of note.

Prof. C. M. Stuart, of Garrett Biblical Institute, read an admirable paper on "The Bible as a Source of Religious Experience." Dr. W. F. McDowell crowned one of the long and edifying evening programs with ten minutes of moving utterances, giving a panoramic glimpse of the work of Bible study as now carried on in colleges and universities; and Miss Josephine L. Baldwin, daughter of our late Rev. Dr. S. L. Baldwin, was one of the speakers, her theme being, "The Bible and Child-Study."

The reception given at the old Independence Hall to the convention was an interesting occasion because of the place, the atmosphere of cheer, and the fact that Hon. John Wanamaker was the representative of Philadelphia who welcomed the guests, and who was himself personally greeted by hundreds who were grateful for the privilege of meeting this fine specimen of American Christian manhood. Mr. Wanamaker at one of the evening sessions was called out for an address. As he has been for years the president of the Pennsylvania Sunday-school Association, a foremost worker in the Y. M. C. A., and an ardent helper of the International Sunday-school Association, his words were especially significant when he said in his response to the call that he believed "the high-water mark yet reached by the combined religious and educational forces of the land had been touched by the sessions of this convention."

Dr. Wm. North Rice was one of the interesting figures of the convention, taking part in the discussion in the department conference on "Universities and Colleges" upon the topic, "The Pastoral Opportunity of a College Professor." Dr. George E. Vincent, of Chautauqua, and of the University of Chicago, was also a vigilant observer of the doings of the convention, as was also Bishop Foss.

The paper of Rev. Dr. J. B. Van Meter, dean of the Woman's College of Baltimore, on "The Betterment of the Sunday-school," was a striking one, making some discriminations greatly needed, and showing that the chief aim of the teacher is to influence lives for righteousness, to arouse and direct spiritual influences in the heart and character of pupils under him. His admonition was needed to undergird and reinforce the pleas which others had made for normal training and better facilities for Bible study.

The departmental conference on Sunday-schools attracted large numbers at its two sessions. People who had foreboded that these meetings would be the storm-centre of the occasion were disappointed, as no revolutionary outbreak against the present scheme of lessons was made. Underlying all that was said, however, there was a quiet and temperate desire shown for better things than the present "authorities" have yet given the world.

At the closing session in Dr. Russell H. Conwell's "Grace Temple," the great Baptist auditorium on North Broad Street, Dr. F. G. Peabody and Dr. Conwell spoke with electrifying power on "The Bible as a Help for the Solution of Life's Problems." President Sanders gracefully paid tribute to the service rendered by Prof. Brumbaugh and Dr. Blackall of the local committee; Dr. Landrith announced that about \$4,900 had been pledged during the day to carry on the work for the year (toward the \$10,000 needed); Dr. Charles Cuthbert Hall, the new president, spoke a few noble introductory words, and the convention came to an end.

The writer was at the Chicago convention a year ago, which launched this organization, and he ventures to express his conviction that on no other two occasions in the history of this country have there come together so many high grade representatives of so many of the institutions and organizations whose progress insures the welfare of America, as gathered upon these occasions. In Philadelphia the actual registration reached 400 delegates, representing most of the States and the Canadas. The attendance went into the thousands.